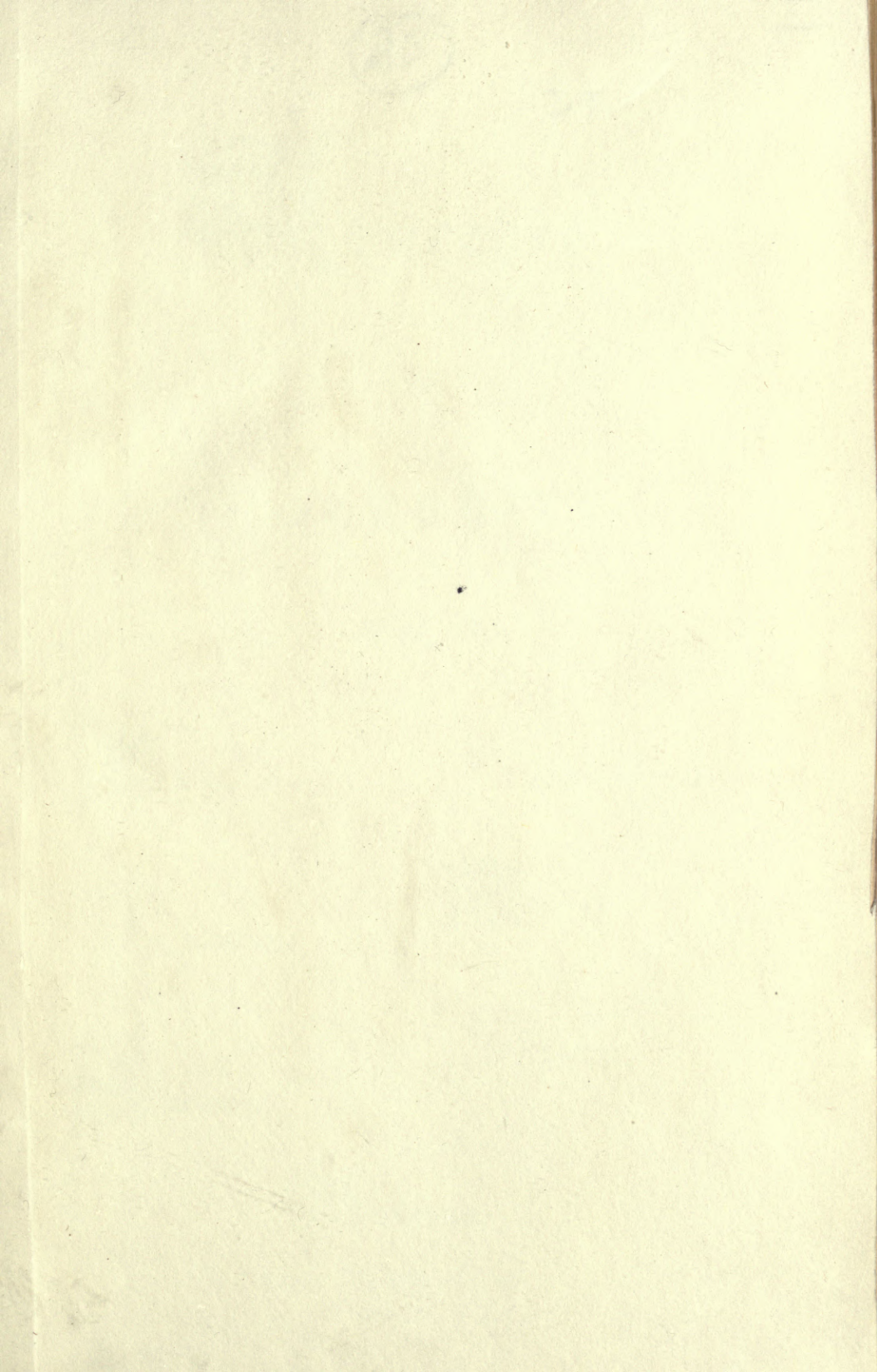


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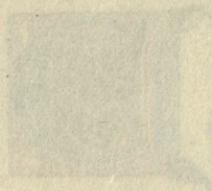




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churches

of

Yorkshire.

Vol. 4.

A
Abel.

B
Ballon West.

C
Cibley.

D
Ditton.

E
Eaton.

F
Farnham.

G
Gillham.

London: T. Agnew & Sons.

Churches

of

Yorkshire.

Vol. I.

Adel.

Bolton Percy.

Methley.

Thirsk.

Skelton.

Birkin.

Bubwith.

Leeds: T. W. Green.

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Churches

OF YORKSHIRE.

WHERE'ER I roam in this fair English land,
The vision of a temple meets my eyes :
Modest without ; within, all glorious rise
Its love-enclustered columns, and expand
Their slender arms. Like olive-plants they stand,
Each answering each, in home's soft sympathies,
Sisters and brothers. At the Altar sighs
Parental fondness, and with anxious hand
Tenders its offering of young vows and prayers.
The same and not the same, go where I will,
The vision beams ! ten thousand shrines, all one.
Dear fertile soil ! what foreign culture bears
Such fruit ? And I through distant climes may run
My weary round, yet miss thy likeness still.

Lyra Apostolica.



T has been remarked by one on whose judgment and taste we feel strongly disposed to rely, "Amongst the glories of our native land, our Cathedrals and Churches claim the most distinguished rank, whether we regard their magnificence,—their variety,—their numbers,—and, still more, the sacred purpose, to which they are devoted. Which of the works of man adds so impressively to the beauties of a landscape? Which awakens in the mind so many holy and solemn, yet soothing, recollections?"*

* Remarks on English Churches, by J. H. Markland, F.R.S. & S.A. J. H. Parker, Oxford.

Perhaps one of the most interesting features of the present day, is the revived zeal manifest in the study of ecclesiastical architecture. That there is such a zeal, let the different Societies formed for its study and extension,* and every where the rising embattled tower, and heaven-directed spire, bear witness. Yea, and this is becoming a zeal according to knowledge. No longer are men content to carry up thriftily, and unmeaningly, a building in which they may worship the God of their fathers, which has no harmony with the services, and no features characteristic of the Church to which they belong. This age, we trust, is now passing away for ever, and a return being made to better motives of action, and purer principles of design. We are anxious to give the fullest credit to the liberality which has of late years been manifested in the erection and endowment of Churches, but notwithstanding all that can be urged of the philanthropy of the present age, and of the immensity of its charities, but little can be said of its active piety. If we compare the wealth and population of the present age, with the population and resources of this country during the first three Edwards, when so many thousand churches were erected, the comparison will not be in our favour.

In the present day, we build by calculation, as a *matter of necessity*; but of old, Church building was a *delight*, a *luxury*, a *passion*. Then the possessors of wealth felt the claim to provide for the spiritual interests of their dependants. "Then a pious member of the Church would build some simple or some splendid fane from its foundation to its topstone, would

* The Cambridge Camden, and Oxford Architectural Societies, &c.

register his zeal for the Lord of Hosts, in some temple where His praise might be heard, a temple within which, whilst living, he might learn the way of truth, and near which, when he died, his remains might be laid, in hope of His coming, whose promise had called forth his bounty.”*

The justice of these remarks will, we think, abundantly appear as we proceed in our work. The history of by-gone times furnishes us with some interesting illustrations of talent, and piety, and self-denial, all of which might advantageously be imitated now. We speak of the *talent* of former days, for to what do we turn for models of style and construction, but to those ancient monuments which our forefathers transmitted to us? We speak of the *piety* and *self-denial* of former days, for there we see it in glowing exercise. They knew that “The palace is not for man, but *for the Lord God;*”† and therefore they counted no sacrifice too great, and no cost too large, which should at once record their love, and provide an habitation meet for the Lord. “Let us reverence the spirit of self-sacrifice of the dark ages, as we contumeliously term them, and see with what a noble ardour, the men of those days devoted all—money, time, thought, hope, life itself—to raising for God and man, shrines as worthy of God as human hands could raise, and fit and able to lift man’s thought and hope beyond earth, and lead it on heavenward. *They* did not sit down to sum up the exact cost of glorifying God; they did not calculate exactly how many the holy roof would cover; they

* Wilberforce.

† 1 Chron. xxix, 1.

knew with their hearts, if their tongues never uttered, the truth that—

“ High Heaven disdains the lore
Of nicely calculated less or more.”

And in the spirit of that higher philosophy, they gave all they could, knowing, that they gave not in vain. And vain it has not been.”* Oh no, we trust they reaped in life the comfort derived from the good work in which they engaged, and that they now rejoice in that they were permitted to build an house for the Lord, wherein many might be brought to the knowledge of Him, whom to know is life eternal.

Our forefathers intended that the very walls of the Church should be an exposition of the leading features of Christianity, clothed upon with a material form, or as Coleridge has expressed it, “the petrification of our religion.” Perhaps some modern writers may have indulged the fancy too far, in their endeavour to make every portion of the Church speak some doctrine or article of faith, but the excess into which such individuals may have been led, ought not to prevent us taking a sober and a rational view of the subject. On this subject, the Rev. G. A. Poole makes the following judicious observations :

“ I proceed to show, then, that Ecclesiastical Architecture is a language : that it has always, so long as it has deserved its name, aimed at expression ; and not at mere accommodation without splendour, or even at splendour without a spirit and a meaning. That from the first it was rational ; that it had a soul and a sense which it laboured to embody and convey to the beholder. And while we are thus proving that Ecclesiastical

* The late Rev. Hugh James Rose.

Architecture was a language which expressed something, we shall also find that from the very first the things which it expressed were appropriate: that it was characteristic in its intellectual expressions; that its character was theological, doctrinal, catholic, exclusive; aiming not only at accommodating a congregation, but at elevating their devotions, and informing their minds: attaching them to the spiritual church of which the earthly building is the symbol, and leading them onwards to that heavenly Jerusalem, of which the material fabric is as it were the vestibule. Hence a Christian Church always embodied some of the mysteries of the Christian religion, as the mystery of the Trinity;—always shadowed forth some part of the ecclesiastical polity, as the division of the Church into Clergy and Laity;—always conveyed some instruction on religion and morals, as for instance, in the texts of Holy Scripture or certain moral lessons written on the walls;—and always pre-supposed a *catholic* worship, that is a worship separate from error, and from the perversions of all sectaries.”*

In a work lately published, entitled “*Illustrations and Description of Kilpeck Church, Herefordshire; with an Essay on Ecclesiastical Design*,” by Mr. Lewis, we find the idea of the above mentioned writer, not only confirmed, but carried out into detail. “According to human reason, the Cross form should be the foundation for a House of Prayer, because the Religion of Christ crucified is to be preached within its walls; and in conformity with this principle, a vast number of our churches have been so constructed, and wisely so too, for the essence of a subject should be its foundation, and Christ

* The Appropriate Character of Church Architecture. Leeds: T. W. Green.

crucified is the essence of our religion. The Cross is made up of three parts,—the Head, the Heart, and the Body. These divisions answer to the Nave or Body of the Church, for the Faithful and Catechumens; the Holy Place, Chancel, or Choir, for the Priest to preach from to the Faithful in the Nave, and to receive the Faithful when Communicants; and the Most Holy Place, or Holy of Holies, for the Priests alone. We see in this arrangement a thorough knowledge of the subject; for by the three divisions our church is made to be in Trinity, as it ought to be. The Trinity in the Cross, and the Cross in Trinity.

“ In the ground-plan of Kilpeck Church, the three divisions are represented; but the Cross form in the Body or Nave is lost, probably in consequence of the original pavement being destroyed. I have seen the shaft of the Cross, in the nave of other churches, produced by the pavement being of two colours. This Cross form is divided into three parts. In the first we have the Nave, the second is the Chancel, and the third is the Holy of Holies. The Nave, being the commencement of the church, would, in the language of the designer, be read the Father, and, being the first part, is of none. The Chancel or Cross (and which is as it were made to arise out of the Nave,) is of the Nave alone: and the Holy of Holies is of the Nave and of the Chancel, proceeding from them. Thus it is that the Ecclesiastical Designer translated the Creed into his own language, and informed the community, through his varied forms, divisions, and arrangements, upon the Doctrine of the Holy Trinity.”

With regard to terms, we think it right to say that we much

prefer the title *Christian Architecture*, in its application to our Churches, to the title *Gothic*. The latter term has been so long made use of, that it is not likely it will ever be wholly superseded. We are not indebted to the Goths for the style which is often called by their name, there seems, therefore, no sound reason why that name should be retained. Owing to the general use of this last term, we shall not altogether exclude it from our pages. Different writers have called the Architecture to which we refer, by the various appellations of Catholic, Anglican, Ecclesiastical, Christian, and so forth. It has also been suggested to call it "*Mitral*." "Pugin, and writers of his class, would, if they dared, call Gothic Architecture, Papal Architecture. Every thing with them is absorbed in the Papacy. All Architecture seems with them to begin and terminate in the eternal city. Now it is easy to see that this is very shallow philosophy,—it is ascribing to a part what belongs to the whole. Catholic Architecture, like true poetry, has its fount in higher sources than the Papal system. It is interwoven with all man's deepest and most solemn thoughts; it is the expression of longing after things unseen; and . . . though the power of the Roman pontiff fostered and brought to maturity the invention, yet the corruptions of the Papacy have not only no necessary connexion with its proper developement, but were in some sense conducive to its downfall. For it is to be recollected that the decline of the art *began before the Reformation*."*

We trust that this work entitled the "*CHURCHES OF YORKSHIRE*," will be found in many ways productive of good. Amongst the fruits which may spring from it, we look for

* *British Magazine* for April, 1842.

the following: First, the giving an increased interest in the restoration and preservation of our ancient Parish Churches. It has been truly remarked, "You cannot do greater kindness to the people of a parish than to help them in beautifying their Church, at least in rural parishes; it is the only thing indeed they can all jointly call their own; it is the only thing amongst them that conveys the idea of permanence and stability: it is endeared to them also by many weighty and powerful associations; and what benefit you do for that, is done for them, and (what is more) for theirs."* Further, the improving spirit of the day is leading Churchmen to attach greater value to the mode of Church building in former times. A veneration for that which is ancient and catholic is supplying the place of a fondness for that which is novel and modern; and the buildings which our forefathers erected with judgment and zeal, are becoming the prototypes of those which their children's children, influenced by somewhat of the same holy zeal, are endeavouring to raise. This being the case, a work like the present will have many advantages, as it will supply those designs which are most desirable to follow. We feel that but little apology however is necessary for offering to the public a series of illustrations of the most beautiful of the Churches of Yorkshire, for it must be acknowledged by all who from love of Ecclesiastical Architecture or other causes may have been led to visit these edifices, that few districts of England can boast of more interesting examples than this County.

Whilst the Churches of Birkin, Adel, Kirkdale, &c. afford

* Report of Camb. Cam. Society, 1840. Address by Archdeacon Thorp.

excellent specimens of Norman Architecture, those of Skelton, Hedon, Patrington, and Bolton Percy, with numbers of others, are no less remarkable examples of the Church Architecture of subsequent periods, and the adaptation to the services of the Church, of part of the ruins of Bolton and Howden gives an additional interest to those beautiful edifices. The natural beauties of the County, too, lend no ordinary aid to the picturesque appearance of many of our Village Churches, and we hope fully to avail ourselves of the ample materials thus afforded us for a work interesting alike to the antiquary, the man of taste, and the general reader.

Our Work will consist chiefly of Illustrations of the more beautiful of the *Village Churches* of Yorkshire, although we may not exclude the noble structures of Hull, Selby, Halifax, Wakefield, and such others of similar character as are particularly deserving of notice, describing their several Historical and Architectural features.



Introduction.

A FEW observations on the introduction of Christianity into the North of Britain may, with some propriety, be introduced into the first number of a work professing to give an account of THE CHURCHES OF YORKSHIRE.

There seems to be much evidence in favour of the assertion that St. Paul preached in Britain; and before the end of the second century the country had generally received the Gospel. Bishop STILLINGFLEET, "on the Antiquity of the British Churches," after having narrated many passages from numerous authors, says, "So that from this undoubted testimony of *Clemens*, it follows, not only that the gospel was preached in Britain in the time of the Romans, but that St. Paul himself was the preacher of it! And to make this out the more fully, I shall consider the concurrent probability of circumstances, together with these testimonies. And I shall make it appear,—*First*, from St. Paul's circumstances, that he had leisure and opportunity enough to have come hither. *Secondly*, from the circumstances of Britain, there was encouragement and invitation enough for him to come. *Thirdly*, from the circumstances

of the rest of the Apostles, that he was the most likely to come hither of any of them!"* The late Bishop BURGESS quotes from *Gildas*, that Christianity was introduced into Britain *before* the defeat of the British forces under Boadicea, A.D. 61. In the twenty-third year of the reign of Tiberius, the Emperor gave his public protection to Christianity throughout his Roman Empire. St. Paul was at Rome at the same time with the family of Caractacus, and they returned to Britain the same year in which St. Paul was set at liberty. We are also informed by a very ancient record, *The British Triads*,† that the knowledge of the gospel was introduced into Britain by the father of Caractacus, after seven years detention at Rome, that is, A.D. 58, which is within the period assigned by *Gildas* to the first introduction of Christianity. The progress of Christianity was slow; nor was it till the conversion of Constantine, in the fourth century, that it was openly tolerated by the state, and Churches were publicly consecrated for its worshippers; though, before that time, buildings had been appropriated for the performance of its divine mysteries, for *Gildas* alludes to the British Christians as reconstructing the Churches which had, in the Dioclesian persecution A.D. 302, been levelled to the ground. Episcopacy was from the first

* *For this and the proofs*, see p. 25—28, vol. iii, ed. 1770, Bp. Stillingfleet "on the Antiquity of the British Churches."

† "The three holy Kings of the Isle of Britain, the first, Bran the Blessed, the son of Llyr Llediaith, who first brought the Christian faith to the nation of the Cymry, from Rome, where he had been for seven years as an hostage for his son, Caradog, whom the Romans had imprisoned, after that he was betrayed by treachery, and an ambush laid for him by Aregwedd Foeddawg. The second, Lleirwg, the son of Coel, who was the son of St. Cyllin, surnamed Lleufer Mawr, who established a church at Llandaff, the first established in Britain. He also granted constitutional privileges, judicial power, and validity of oath to the Christians. The third, Cadwladr the Blessed, who granted the privilege of his land and all his property to the faithful, who fled from the Infidel Saxons, and the unbrotherly ones who wished to slay them."—*Myf. Arch.*, Vol. II, p. 63, tr. 35. Here we find the introduction of Christianity into Britain attributed to Bran, the son of Llyr Llediaith, and father of the brave Caradog or Caractacus. "An allusion to this event is perhaps the Holy Lamb borne as a crest by the Parrys of Perveddgoed, and other descendants of Jestyn ab Gwrgant, whose pedigree is derived from Brau."—*Meyrick's Cardiganshire, Introduction*.

established among us, and the British Church partook in the persecutions and heresies which agitated the rest of the Christian community, and appears to have had much connexion with Gaul; but neither of these Churches paid any further deference to Rome, than that which the younger sister ought to concede to her elder. (Short). The flourishing condition of this Church was destroyed by heresy and vice, and then oppressed and overwhelmed by the arrival of the heathen Saxon, who, in his turn became the civilized convert of the faith which he had once persecuted.

Drake is of opinion that York was first planted and fortified by Agricola. Lucius, a British King, who is said to have been the first crowned head in the world that embraced Christianity, was probably born there, as it was the residence of his father, Coilus. Many English writers refer the conversion of this country to the reign of King Lucius,* of whom the old book of Landaff says, that he sent Eluanus and Medwinus to Eleutherius, the twelfth Bishop of Rome, requesting that he might be made a Christian through his instruction; and that on the return of these messengers, Lucius and the chief of the Britons were baptized, and Bishops consecrated for the dissemination of Christianity.

During the third century, the Church was subject to much persecution, which Constantius Chlorus, when he was declared Emperor, put an end to. His son, Constantine the Great, followed in the steps of his father, when it pleased God that most of the outward miseries of his Christian servants should terminate. (A.D. 307.)

The Independen-
cy of the British
Church.

The existence of a British Church *before* the arrival of Augustine, A. D. 597, is a fact clearly established. Its independent origin is sufficiently attested by the subjects of controversy between the Anglo-Roman and British Christians. The Britons had Churches of their own,

* Orig. Brit. 6, &c.

built after a fashion of their own;* their own saints; their own hierarchy;—the British Bishops, attending a council as such, and holding no intercourse with the Angles, even in Bede's time, but looking on them as Samaritans.† During the Roman government, Britain contained three provinces, viz. Britannia Prima, Britannia Secunda, and Maxima Cæsariensis. Over each of these provinces an Archbishop presided, whose Sees were at York, London, and Caerleon in Wales. There were in Britain also twenty-eight Bishops. The only prelate of York anterior to the Anglo-Saxon dynasty, whose name has been left upon record is Eborius, who attended at the Council at Arles, and subscribed himself "Episcopus." It appears from history, that York had then the superiority over the other British Churches; but when St. Augustine had propagated Christianity in the kingdom of Kent, his success so pleased Gregory, that he gave him permission to remove the See from London to Canterbury, and granted to him the jurisdiction over all the Bishops of England: thus it was that York lost that presidency over all the British Churches which she formerly enjoyed. The following is a table of the prelates of York, commencing with Paulinus, which we give here for the purpose of rendering the history of the Church in the diocese of York more clear:—

Archbishops of York.

NO.	NAME.	DATE.	NO.	NAME.	DATE.
1	Paulinus	625	10	Eaubald II	797
	See vacant thirty years.		11	Walsius	812
2	Chad	664	12	Wymund	831
3	Wilfrid	667	13	Wilfere	854
4	Bosa	677		See probably vacant for several years.	
5	St. John of Beverley.....	687	14	Eaubald III.	900
	See vacant about twelve years.		15	Redward.....	921
6	Wilfrid II	718	16	Wulstan.....	930
7	Egbert	743	17	Orkitell	955
8	Albert.....	767	18	Athelwald	971
9	Eaubald	781	19	Oswald	971

* Blunt's Ch. Hist., p. 3.

† Bede 34, 169, 158.

NO.	NAME.	DATE.	NO.	NAME.	DATE.
20	Adulf	992	53	Lawrence Bothe	1476
21	Wulstan II.	1002	54	Thomas De Rotherham	1480
22	Alfrick Puttock	1022	55	Thomas Savage.....	1501
23	Klinsine	1050	56	Christopher Bainbridge	1508
24	Aldred*	1061	57	Thomas Wolsey.....	1514
25	Thomas	1070		See vacant one year.	
26	Gerard	1100	58	Edward Lee	1531
27	Thomas II.....	1109	59	Robert Holgate.....	1544
28	Thurstan	1114	60	Nicholas Heath.....	1555
29	Henry Murdac	1140	61	Thomas Young †	1561
30	St. William	1153		See vacant two years.	
31	Roger	1154	62	Edmund Grindale	1570
	See vacant ten years.		63	Edwin Sandys.....	1576
32	Geoffrey Plantagenet	1190	64	John Piers.....	1588
	See vacant four years.		65	Matthew Hutton	1595
33	Walter Grey	1216		See vacant one year.	
34	Sewal De Bovil	1256	66	Tobias Matthew	1606
35	Godfrey De Ludham.....	1258	67	George Montaign.....	1628
36	Walter Giffard	1265	68	Samuel Harsnett	1629
37	William De Wickham.....	1279		See vacant one year.	
38	John Le Romaine.....	1285	69	Richard Neile	1631
39	Henry De Newark	1296	70	John Williams.....	1641
40	Thomas De Corbridge	1299		See vacant ten years.	
41	William De Grenefeld	1305	71	Acceptus Frewen	1660
42	William De Smelton.....	1315	72	Richard Sterne.....	1664
43	William De La Zouch	1340	73	John Dolben	1683
44	John Thoresby †	1352		See vacant two years.	
45	Alexander Nevill	1374	74	Thomas Lamplugh	1688
46	Thomas Arundel	1388	75	John Sharp	1691
47	Robert Waldby.....	1396	76	Sir William Dawes	1713
48	Richard Scroope	1398	77	Lancelot Blackburne.....	1724
	See vacant two years.		78	Thomas Herring.....	1742
49	Henry Bowet.....	1407	79	Matthew Hutton	1747
50	John Kemp	1426	80	John Gilbert	1757
51	William Bothe	1452	81	Robert Drummond	1761
52	George Neville	1464	82	William Markham	1777
			83	Hon. Edward V. Harcourt.....	1808

Augustine was the founder of the English, as distinguished from the British Church. The Britons left the Pagan invaders to die in their ignorance and their sins; and both in doctrine and discipline the religion of this country owed to the great Apostle of England (as he has been called) its revival, extension,

* The last of the Saxon race.

† The Pope gave this prelate the title of *Primate of England*, and his brother of Canterbury that of *Primate of ALL England*.

‡ The first Archbishop of York after the Reformation.

and permanent establishment. But Gregory was no Pope in the modern sense of the word.

The arrival of the heathen Saxons overturned The arrival of the Saxons. the ecclesiastical as well as civil government, and barbarity spread such devastation through the land, that Christianity was confined to the mountainous districts where the Britons still retained their liberty. The light of Christian truth again shone in this country through the mission of Augustine, and of Melitus, Justus, and Paulinus, who were sent over to Augustine, A.D. 601. Augustine was consecrated Archbishop of Canterbury, and Paulinus Bishop of York. Paulinus having received episcopal ordination, accompanied Ethelburga, a convert of Augustine, and daughter of Ethelbert, into Northumbria, on her marriage with Edwin, king of that country, in the beginning of the seventh century. The king, yielding to the force of truth as stated by Paulinus, openly professed his faith in Christ, and was publicly baptized. With this event, the history of the King Edwin baptized, A.D., 627. Church as well as the *see* of York begins. The venerable Bede thus writes:—"King Edwin, therefore, with all the nobles of his nation, and a great number of the people, received the faith and the baptism of holy regeneration, in the eleventh year of his reign, the 627th year of the incarnation of our Lord, and about the 180th year from the arrival of the Angles in Britain. He was baptized at York by Paulinus, on Easter-day, the day before the Ides of April, in the church of St. Peter the Apostle, which he there hastily constructed of wood,* while he was a The origin of St. Peter's, York. catechumen, and preparing to receive baptism. In

* There is reason to believe that the Churches of the British were little better than buildings of wood. The Anglo-Saxon churches, even of some note, were often built of wood; hence *timbering* was the word in ordinary use for building. Thus the Saxon Chronicle, (p. 202,) says that Canute had built (*timbered* in the original,) at Abingdon, "a minster of stone and lime, for the souls of the men who were there slain." A brass plate in the Abbey Glastonbury, described the original Chapel or Chureh there, as having been sixty feet long by twenty-six feet wide. *Spelman* has given a representation of such a building as he considers it to have been. He thinks it must have been formed of wicker work, or osier

which city, also, he presented to his instructor and prelate, the see of the episcopate. But soon afterwards, when he had obtained baptism, under the instruction of the same Bishop Paulinus, he prepared to build a larger and a nobler church, in the midst of which the oratory which he had previously constructed, might be inclosed. Having laid the foundations around the former oratory, he began to build a church of a square form. But before the wall was completely raised, the King himself being wickedly slain, A.D. 633, left the work to be finished by his successor, Oswald. When Christianity was propagated in this country by Augustine, Melitus, and other monks, Gregory wrote to Melitus not to suffer the heathen temples to be destroyed, but only the idols found within them. These, and such churches built by the Romans as were then, though in a dilapidated state, existing, may reasonably be supposed to have been the prototypes of the Christian churches afterwards erected in this country. The

A larger
Church
commenced.

King Edwin
slain, A. D.
633. Oswald
succeeds
him on the
throne.

rods wattled together, to form the sides, with a roof of straw or rushes. The Church of St. Piran, at Perranzabuloe, in Cornwall, supposed by some to be of ancient British erection, is of a more substantial construction. In contradistinction to this, Bardwell, in his "Ancient and Modern Temples," pp. 98—105, infers from a variety of circumstances, that the Churches of the British "were both handsome and numerous," and that when the Saxons arrived here, they found Britain adorned with all those buildings which would naturally result from its being the favourite residence of some of the Emperors, and of the young Roman nobility; these edifices, says *Gildas*, were the first objects of their fury; "from the east to the west, nothing was seen but Churches burnt or destroyed to the foundations." *Bede* speaks of a Church built at Verulam, about A.D. 300, to commemorate the martyrdom of St. Alban, "it was of admirable workmanship, and worthy of the purpose for which it was designed." He also mentions the building of a Church of stone, at Whithern, in Gallaway, A.D. 448; and it may be remarked, that the monkish Latin name, *candida casa*, as well as the vulgar Whithern, appears to mark the superior effect of the stone edifice over that of its hastily erected predecessor of wood. Upon a point like the present which has given rise to much controversy, we presume not to give a decided opinion, (though we incline to the former,) since the abettors of each view of the subject, have many cogent reasons to advance in support of their own. Suffice it to say, that the first origin of York Minster, was an oratory of wood, erected by Paulinus, the first Bishop of York, when he had converted Edwin, King of Northumbria, and in which the royal convert was baptized. This was A.D. 627.

conquerors ravaged Northumbria. Edilburga, his widow, with her children escaped by sea into Kent, and sought refuge in the court of her brother. Paulinus accompanied her, and was made Bishop of Rochester; and the Church of York remained several years destitute of a pastor.*

On the death of Edwin, Northumbria was divided into the two kingdoms of Bernicia and Deira; the sceptre of the former being held by Eanfrid, that of the latter by Osric, the cousin of Edwin. These were both shortly slain; and Oswald succeeded to the throne of Northumbria. Bede informs us that this latter prince completed the Church of St. Peter's A.D. 642, which Edwin had so auspiciously begun.

The fall of Edwin, (which took place at Hatfield Chace, near Doncaster,) was injurious to the interests of Christianity.

Northumbria divided.

The first Church of St. Peter's completed.

The city of York appears to have been the centre from whence the light was to shine, which was to illuminate the dark and benighted parts of the north of Britain. It forms an interesting subject of enquiry how far the character of the buildings dedicated to the honour of God, may be considered as proof of the course which Christianity took. We find a very defined line marked out by the following Churches, whose architectural features are of a very early and distinctive kind, viz. Norman: Healaugh near York, Wighill, Thorp Arch, Bardsey, Adel, Guiseley, and Hartshead. In priority of erection there seems little doubt that Adel was the first.

Dr. Whittaker supposes Paulinus to have preached at Dewsbury, which was the centre of an old Saxon parish, covering an area of four hundred miles, and including the present parishes of Thornhill, Kirkburton, Almondbury, Kirkheaton, Huddersfield, Halifax, Mirfield and Bradford.† From this, the light

* Bloxam. Bedæ Hist. Eccles. Gentes Anglor. lib. ii, c. xiv.

† Some idea of the extent of Saxon parishes may be formed from the fact, that the two original parishes of Dewsbury in Yorkshire, and Whalley in Lancashire, occupied the space between Dewsbury and Lancashire: and in one direction the parish of Whalley alone stretched in a right line, sixty-eight miles.

of Christianity diverged over all the vale of Calder to the north, and to the east and west far beyond it. Though no Church seems to have been built at Dewsbury, during the ministry of Paulinus, yet a Cross* [of which we here give a wood cut,] was erected as a memorial of the event. We are informed by ancient historians that a Church was built at Almondbury, not far distant from Dewsbury, and dedicated to St. Alban, whence the name, Almondbury.



When Oswald was established in the kingdom, he gave to Aidan for his see the island of Lindisfarne, on the coast of Northumberland, A.D. 635. This was the first foundation of the bishopric of Durham. The see of York

See of York vacant
thirty years.

remained vacant for thirty years, while the Scottish Bishops of Lindisfarne, of whom Aidan was one, governed the Church of Northumbria; and at the time of Theodore's arrival, there was some dispute about it; Wilfrid, abbot of Ripon, having been appointed Bishop of York. This appointment not being approved by King Oswy, St. Chad, a

St. Chad.

Saxon Saint, from the Monastery of Lastingham, in Cleveland, was sent for, that he might have him made Bishop. Wilfrid, in a truly Christian spirit, made no attempt to oppose the wishes of the King. Theodore, Arch-

Theodore.

bishop of Canterbury, who had appointed Wilfrid to this see, considering that the King had a right to dispose of the bishopric, had no intention to interfere with Chad as an intruder. This latter finding that there was a division of parties in the province, withdrew to his humble retirement at Lastingham, and afterwards was promoted to the see of Lichfield. Wilfrid then entered upon the duties

Repair of St.
Peter's, 670.

of the see of York. He soon commenced the repair of the Minster, A.D. 670, which, built by

* See Whittaker's Loidis and Elmete, p. 301.

Edwin and Oswald, was now in a state of miserable neglect. “At Ripon he built a new Church of polished stone, with columns variously ornamented, and porches.”* Ripon Minster founded about A.D., 670.

“As this account of the dedication of Ripon is the earliest account of the kind which is left to us of the dedication of an English Church, it may be well to give it a little more at length. On the assembly of princes and people coming together, Wilfrid, or one of his priests, appears to have offered a prayer taken from the prayer of Solomon,† to consecrate the house of God and the prayers of the people in it. They then dedicated the altar, which was raised on steps, and laid over it a purple covering embroidered with gold; the sacred vessels were then placed on it, and all the congregation partook of the holy communion. Then the bishop, standing in front of the altar, delivered a sermon, turning towards the people, and enumerated in it all the gifts of land, which the princes of Northumberland had given to the minster of Ripon; and exhorting them to go on in such good works, made mention of the old British Churches, which were still lying waste about the country where they dwelt. Among the other precious gifts presented by Wilfrid on this occasion, was ‘a wonderful piece of workmanship unheard of before his time.’ This was a copy of the four Gospels, written with gilded letters, on parchment adorned with purple and other colours, the cover of which was inlaid with

* “This is the account of Stephen Eddy, the writer of Wilfrid’s life, a writer older than Bede, who tells us that he was a Kentish man, and precentor, or teacher of chaunting, under Wilfrid, at York or Ripon, A.D. 670. It is extraordinary that many modern writers should speak of the Saxons before the Conquest as having only wooden Churches, when there is in this oldest piece of Saxon history such an account as may be found in the text. The glass which the Saxons had then learnt to fuse, was not quite of such fine transparency as may now be seen in the large plates of every haberdasher’s window; but probably something more thick and green than is still to be found in old country Churches, where it has stood for many centuries. Still it was good enough to keep out wind and weather, and *it was their best*. And if it cast ‘a dim religious light’ through the interior, they did not want those ugly green or red curtains, which are needed in modern temples, to shut out the violence of the summer sun.”—*Churton’s Early English Church*. For some admirable observations on Saxon Architecture, the reader is directed to the “*Glossary of Architecture*,” Vol. I.

† I Kings viii.

gold and precious stones, 'the work of jewellers.' After the service was concluded, the festivities began; and the princes and nobles were as affable and courteous among the monks of Ripon as the occasion demanded."*

Conventual Church of Hexham founded, A.D., 674. Wilfrid also founded the conventual Church of Hexham. Eddius, the principal master of music in the Northumbrian churches, describes this church founded A.D., 674, "as one of the magnificent fabrics of the time, &c." We are informed that Wilfrid travelled about, and wherever he went, took with him not only his Chaplains and Clergy, who taught chaunting and psalm-singing, but a company of builders and stone-masons, plumbers and glaziers, and carpenters, to build Churches and Baptisteries about the country. The early history of the freemasons is involved in some obscurity; but in the tenth century we find them established as a freeguild or corporation in Lombardy.† The leading members were the Bishops and higher orders of the Clergy, who, being the only educated body, were almost of necessity the sole architects of that period.

Benedict Biscop. Benedict Biscop, abbot of Wearmouth, an intimate friend and companion of the last named prelate, followed the same course with Wilfrid, and caused to be erected the Churches of Monk's Wearmouth, and of the Monastery of Jarrow. During the incursion of the Danes, the Monasteries of Jarrow, Wearmouth, Lindisfarne, and Tynemouth, were amongst the first that fell by their desolating hands. The Yorkshire Monasteries, Beverley, Ripon, Whitby, and Lastingham, with others of smaller note, were also laid low. It was in the year A.D., 867, that the Danes invaded England. The line of their march was every where marked by the destruction of Churches and Monasteries. Of the bishoprics which were destroyed, those of Ripon, Hexham, and Whitherne were never afterwards restored.

* Churton's Early English Church.

† Glossary of Architecture.

The accession of Alfred to the throne of England, now become one in the union of the Heptarchy, tended essentially to promote the prosperity of the Church. Alfred united to his other accomplishments, a knowledge of architecture. The building of Churches, therefore, went hand in hand with the progress of Christianity, together with the establishment of bishoprics, abbeys, priories, &c.



Parishes and Patronage.

WE have judged that in connection with a work like the present, a few remarks upon the origin of parishes and Church patronage would neither be uninteresting or unimportant.

It would be difficult to ascertain the precise date of the commencement of parochial divisions. It seems agreed on all hands, that in the early ages of Christianity in this island, parishes were unknown, or at least signified the same that dioceses do now. There was then no appropriation of Ecclesiastical dues to any particular Church; but every man was at liberty to contribute his tithes to whatever priest or Church he pleased, provided only that he did it to some.

Camden in his "Britannia," says, England was divided into parishes by Archbishop Honorius about A.D., 630. Sir Henry Hobart lays it down, that parishes were first erected by the Council of Lateran, A.D., 1179. It is probable that the truth lies between these opposing statements: for Selden has clearly shewn, that there was no regular division of parishes, till long *after* the time mentioned by Camden, and from the Saxon laws we learn that such division had been made *before* the Council of Lateran.

In the laws of King Edgar, about A.D., 970, we find the distinction of parishes, nay even of mother Churches. Before that time, the consecration of tithes was in general arbitrary,

that is, every man paid to what Church or parish he pleased. This gave license and opportunity to much fraud and deception. It was, therefore, ordered by the law of King Edgar, (Seld. of Tith. c. 1.) that "*dentur omnes decimæ primariæ ecclesiæ ad quam parochia pertinet.*" These Anglo-Saxon parishes were of immense extent, as the ancient parish of Dewsbury referred to in page 17 of the present work will shew. In after days, it seems pretty clear that the boundaries of parishes were ascertained by those of a manor or manors. The lords, as Christianity spread itself, began to build Churches upon their own demesnes, or wastes, to accommodate their tenants in one or two adjoining lordships; and, in order to have Divine Service regularly performed therein, obliged all their tenants to appropriate their tithes to the maintenance of the one officiating minister, instead of leaving them at liberty to distribute them to the clergy of the diocese in general; and this tract of land, the tithes whereof were so appropriated, formed a distinct parish, which will well enough account for the frequent intermixture of parishes one with another. Thus parishes were gradually formed, and parish Churches endowed with the tithes that arose within the circuit assigned.—Notwithstanding this general distribution, there were particular places, where the lands were never united to any parish, and therefore continue to this day *extra-parochial*. (Blackstone).

Anglo-Saxon Ecclesiastical History throws much light upon the subject of the origin of Church Patronage. It introduces to notice an active and able Asiatic, our first acknowledged metropolitan, who formed the plan of inducing Englishmen to build and endow Churches on their estates, by tempting them, as Justinian had his own countrymen, with the patronage of their several foundations. Theodore appears to have been guided by an usage of his native Asia, in planning the establishment of a Parochial Clergy. Under royal sanction, he followed Justinian

in offering the perpetual patronage of Churches as an encouragement for their erection.* Opulent proprietors were thus tempted to supply the spiritual wants of their tenantry; and Bede records two instances in which this judicious policy proved effective.† This policy was so approved by Athelstan, one of the wisest, most powerful, and most energetic of Anglo-Saxon Princes, A.D., 925; that he strengthened it by granting the rank of *thane* to such proprietors as would not see their tenants unprovided with a place of worship.

This private origin of English parochial religious foundations is obviously the clue to existing rights of patronage. Hence the verse familiar to canonists, in days when Church building was common, or had been so,

Patronum faciunt dos, ædificatio, fundus.

The *Advowson* of a Church is the right of presentation to a church, or ecclesiastical benefice. Advowson, *advocatio*, signifies *in clientelam recipere*, the taking into protection; and therefore is synonymous with patronage, *patronatus*; and he who has the right of advowson is called the patron of the church. Judge Blackstone says, “Advowsons are either *presentative*, *collative*, or *donative*. An Advowson *presentative* is where the patron hath a right of presentation to the bishop or ordinary, and moreover to demand of him to institute his clerk, if he finds him canonically qualified; and this is the most usual Advowson. An Advowson *collative* is where the bishop and patron are one and the same person, in which case the bishop cannot present to himself; but he does, by the one act of collation, or conferring the benefice, the whole that is done in common cases, by both presentation and institution. An Advowson *donative* is when the king, or any subject by his license, doth found a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron; subject to his visitation only,

* See Comber's Divine Right of Tythes. Part ii, p. 79.

† Bede, V. 4, 5, pp. 375, 388.

and not to that of the ordinary; and vested absolutely in the clerk by the patron's deed of donation, without presentation, institution, or induction. This is said to have been anciently the only way of conferring ecclesiastical benefices in England; the method of institution by the bishop not being established more early than the time of Archbishop Becket, in the reign of Henry II. And therefore, though Pope Alexander III, in a letter to Beckēt, severely inveighs against the *prava consuetudo*, as he calls it, of investiture conferred by the patron only; this, however, shews what was then the common usage. Others contend that the claim of the bishops to institution is as old as the first planting of Christianity in this island; and in proof of it, they allege a letter from the English nobility to the Pope in the reign of Henry III, recorded by Matthew Paris, which speaks of presentation to the bishop as a thing immemorial. The truth seems to be, that where the benefice was to be conferred on a mere layman, he was first presented to the bishop, in order to receive ordination, who was at liberty to examine and refuse him; but where the clerk was already in orders, the living was usually vested in him by the sole donation of the patron; till about the middle of the twelfth century, when the Pope and his bishops endeavoured to introduce a kind of feudal dominion over ecclesiastical benefices, and in consequence of that, began to claim and exercise the right of institution universally, as a species of spiritual investiture."

As the law now stands, the patron waves his privilege of donation, and presents to the Bishop the clerk to be admitted and instituted.

We shall have frequent opportunities, as we proceed, of referring to this subject: we close for the present this brief introduction to "*the Churches of Yorkshire*:" reminding our readers that we shall endeavour to justify the adoption of this motto,

"UTILE ET DULCE."

Norman Architecture.

BEFORE we pass on to describe the different architectural features of the Church of St. John the Baptist, Adel, we think it necessary to make some introductory observations on the peculiar distinctive marks of the style as an example of which this church has been so deservedly famed. Our readers are presented with a tabular arrangement of the different styles of Christian Architecture, which are needful to be borne in mind in order to a distinct understanding of the subject. The Cambridge Camden Society having slightly varied the terms by which the various periods have been described, we have thought it advisable to present the reader with those recently adopted, in a parallel column with those which have obtained general consent, and for which we are indebted to the late Mr. Rickman.

RICKMAN'S TABLE.

CAMBRIDGE CAMDEN SOCIETY'S TABLE.

STYLE.	REMARKS.	STYLE.	DATE.	REIGNING SOVEREIGN.
		Saxon.	600—1066	
Norman.	Prevailed little more than 124 years; no remains REALLY KNOWN to be more than a few years older than the Conquest.	Norman.	1066—1154	William I. 1066 William II. 1087 Henry I. 1100 Stephen. 1135
		Transition, or Semi-Norman.	1154—1189	Henry II. 1154
Early English.	Prevailed about 118 years.	Early English.	1189—1272	Richard I. 1189 John 1199 Henry III. 1216
		Decorated.	1272—1377	Edward I. 1272 Edward II. 1307 Edward III. 1327
Decorated English.	Continued perhaps 10 or 15 years later. Prevailed little more than 70 years.			
Perpendicular English.	Prevailed about 169 years. Few, if any, whole buildings executed in this style later than Henry VIII. This style used in additions and rebuildings, but often much debased, as late as 1630 or 1640.	Plantagenet.	1377—1485	Richard II. 1377 Henry IV. 1399 Henry V. 1412 Henry VI. 1422 Edward IV. 1460 Edward V. 1483 Richard III. 1483
		Tudor.	1485—1546	Henry VII. 1485 Henry VIII. 1500
		Debased.	1546—1640	Edward VI. 1546 Mary 1553 Elizabeth 1558 James I. 1602 Charles the Martyr .. 1625

The ancient Ecclesiastical edifices of this country may be classed under two distinct kinds of Architecture, the *Romanesque*, and the *Gothic*, called also the *Round* and the *Pointed*; each of which has its respective modifications, or *orders*, as they, perhaps, might be appropriately termed.

Romanesque was the style in which religious edifices were built during the first thousand years of the Christian period. It is an imperfect imitation, or rather debasement, of Roman Architecture, and may be considered to comprise the Saxon and Norman styles. It is thus described by the Rev. Professor Whewell: "Its characters are a more or less close, and generally rude, imitation of the features of Roman architecture. The arches are round: are supported on pillars retaining traces of the classical proportions, but generally much more massive; the pilasters, cornices, and entablatures, have a

Romanesque.

correspondence and similarity with those of classical architecture; there is a prevalence of rectangular faces and square-edged projections; the openings in walls are small, and subordinate to the surfaces in which they occur; the members of the architecture are massive and heavy, very limited in kind and repetition; the enrichments being introduced rather by sculpturing surfaces than by multiplying and extending the component parts. There is in this style a predominance of *horizontal* lines, or at least no predominance and prolongation of vertical ones. For instance, the walls have no prominent buttresses, and are generally terminated by a strong horizontal tablet or cornice. This same kind of architecture, or perhaps particular modifications of it, have been by various persons termed *Saxon*, *Norman*, *Lombard*, *Byzantine*, &c. All these names imply suppositions, with regard to the history of this architecture, which it might be difficult to substantiate, and would moreover, in most cases, not be understood to describe the style in that generality which we learn to attribute to it, by finding it, with some variations according to time and place, diffused over the whole face of Europe." Perhaps the Norman style may be considered as distinct from the Romanesque or Lombard, although included in it by Mr. Whewell, as it belongs rather to his period of transition, commencing about 1100, and terminating about 1180, and is so distinct a variety as to deserve the name of a distinct style.*

Saxon. The *Saxon* style is probably an indigenous invention derived from the edifices erected in the land during its occupation by the Romans; and was in use from the time of St. Augustine, A.D. 600, till the time of William I, A.D. 1066, when the Norman was supposed to be introduced from the continent. The history of the *Saxon*, or earliest Christian style is at present involved in much obscurity. A list of the Churches belonging to this period is given in Rickman,

* "Glossary of Architecture," p. 179.

Bloxam, and the Glossary of Architecture: some others may be added from the researches of the Cambridge Camden Society. Rickman remarks, and his remark is strikingly verified in three cases out of five, that a large proportion of the Saxon remains exist in parishes, the names of which begin with the letter B. For a most interesting account of this style, the reader is directed to "The Glossary of Architecture," vol. i, pp. 187—194.

The *Norman* style was an improvement upon the Saxon, and prevailed from about A.D. 1066 to about A.D. 1154. This style may be distinguished from those of a later period, by its semi-circular and segmental arches, its massive piers, and from a class of ornament and moulding peculiar to itself. In those churches which were originally Norman, when all the rest has been demolished, there often appears a doorway (and font,) which have been carefully preserved. (Bloxam). But though arches of this style are generally round, yet the student must be warned against considering "the shape of the arch as a very distinguishing feature of the different styles."—Rickman, p. 60. The reader is requested to bestow careful attention upon the following quotation, for which we are indebted to the "Glossary of Architecture." "The Norman style is readily distinguished from the styles which succeeded to it, by its general massive character, round-headed doors and windows, and low square central tower. The earlier specimens of Norman work are remarkably plain: in the chapel in the White tower, the oldest part of the Tower of London, and one of the earliest authenticated specimens of Norman work in this country, the arches are plain, square edged, and entirely without ornament; most of the capitals are plain cushion capitals, but three of them are ornamented; one has the star-moulding on the abacus, and a small cable-moulding under it. The bases are well formed in imitation of Roman. The masonry is wide-jointed, but the workmanship is not rude. At a later period, towards the

middle of the 12th century, fine-jointed masonry began to be used, and ornaments were more abundantly employed, and generally executed with more skill. The doorways are generally very richly ornamented, and of great depth, as at Iffley church; the windows are of similar character, but smaller, and not usually so rich in ornament; and these are very frequently altered, or removed to make way for windows of a later style, while the original doorway is generally suffered to remain. Circular windows are sometimes used. The arches are generally semi-circular; but in the later specimens obtusely pointed. In the later period of this style, or period of transition, which lasted through a part of the twelfth century, and the earlier portion of the thirteenth, both round and pointed arches frequently occur in the same building: and it is observed by Mr. Rickman, that 'it appears as if the round and pointed arches were, for nearly a century, used indiscriminately, as was most consonant to the necessities of the work, or the builder's ideas.' The Norman steeple is almost invariably a massive tower, seldom more than a square in height above the roof of the church, frequently ornamented by intersecting arches, and supported by flat buttresses: it is usually placed in the centre of the church, at the intersection of the transepts, when the plan is cruciform; and this ground-plan is much the most frequent in Normandy. The west end of Norman churches is frequently richly ornamented with deeply-recessed arches to the doors and windows, with their appropriate mouldings, and the surface of the wall, covered by shallow arcades, the arches of which sometimes intersect one another, so as to form perfect pointed arches. It is often convenient to distinguish the styles by dates in connection with the reigning sovereigns; thus we may, without impropriety, and with a close approximation to truth, consider the Norman style as terminating with the death of Henry II, in 1189, reckoning the reigns of Richard Cœur de Lion, and John, as the period of Transition, and commencing the Early English style with the reign of Henry III, in 1216."

CHURCH OF

Saint John the Baptist,

Adel.

THE present Adel is termed Adhill in the Liber Regis, which probably gives the true etymology of the word, the Hill of Ada, the first Saxon colonist of the place. In Domesday Book mention is made of Adele, and the record of the parish was as follows :

“ Terra comitis Mortoniensis

In West Reding

“ In Hardingtune h̄b Aluuard i Man. de iii Car. 7 ii bov. & dim. ad ḡld. ubi ne' poss. esse iii Car. Ricard h̄c de Comite. Ibi i vill°. cu' ii bov. arans 7 ii Acr. prati s̄c silva past ii q 4 ḡ & ii lat. Tot. man' i leug. ḡ 7 iii q 4 lat. T.R.E. val. xxv sol. m°. v. sol.

“ In Adele ipse Aluuard h̄b i Man. de i Car. 7 dim. ad ḡld ubi poss. e'e' ii Caruce. Ricard h̄c & wast. est. Silva past. i. Leug. ḡ 7 i lat. T R E val. x. sol.

“ In Cucherie ipse Aluuard h̄b i Man de iii Car. ad ḡld. ubi ne' poss. ee iii Caruce. Ricard h̄c. Silva past iii 4 ḡ 7 tu d lat. Tot man. dim. leug. ḡ 7 iii 4 lat. T R E val xx sol. m°. wast e'.

“ In Burhedurū ipse Aluuard h̄b i Man sine Paula de ii Car ad ḡld 7 ii Caruce poss. e'e' Ricard' h̄c p̄ti acr. iii. 7 Silva minuta. Tot man iiiii q 4 ln ḡ 7 tu d lat. T R E val. xx sol. m° wast est.

“ In **ELÞOPE** ipse Aluuard h̄b i man sine Paula de i Car. ad ḡld quam potest arare i Car Ricard' h̄c. ibi iii Acr. prati. Silva

past iii 4 l̄n g & dim leug. laτ T R E val' x sol modo wast est.

“On this representation, it is to be observed that all these manors had antecedently been the property of Alward, a Saxon; that they alone in the West Riding had been granted by the Conqueror to Earl Morton; that they had by him been subinfeudated to one Richard; and that they exclusively constitute the present parish of Adel.”

Adel a Roman Station. Adel was a station, of which the Roman name, unless it be retained in the Burg-durum of Domesday, has utterly perished. It was seated on the line of a cross iter, beginning at Castleford, and passing near Whitkirk, Cookridge, Burley, Ilkley, and to Ribchester. This road connected the two great lines of march on the east and west side of Roman Britain. We may here observe that Roman roads were of two kinds. The main lines were called *viæ stratae*, or paved roads, hence called *streets*; such were the *Watling street*, the *Foss way*, the *Ikenild street*, the *Ermin street*. From these principal roads there were many branches, called *cross iters*. On one of these Adel was situate.

A Roman camp near Adel. On the slope of the hill north from Adel, a Roman camp had always been conspicuous, but within a few years, the whole of the common having been thrown into cultivation, the site of the Roman town eastward from the camp, with vestiges of buildings forming streets, and several other remains have been discovered. Among these are three altars, one of which only has been inscribed (to the goddess Brigantia,) several Roman querns, and one rude stone, with the membrum virile, and these words engraved with the point of a pick-axe, *Priminus mentla*. These remains are now in the possession of the Rev. George Lewthwaite, B.D., Rector. It is probable that the parish of Adel originally formed part of the parish of Leeds, and that it was detached in the reign of Henry I. The several hamlets enumerated in the parish of Adel were Brehagh, Ecap, Burdur, and Ardyngton.

Athill, alias Adle, or as we think more properly Adel, is a rectory in charge, valued in the king's books at £16. 3s. 4d. per annum.

The succession of incumbents is as follows, for which we are indebted to the "History of Loidis and Elmete."

<i>Temp. Instit.</i>	<i>Rectores Ecclesiæ.</i>	<i>Patroni.</i>	<i>Vacat.</i>
		Pr. & Contus Ste Trint. Ebor	
3 Kal. Decbr. 1242	Dns. Robt. Normannus, Cl.	iidem	
3 Non. Novbr. 1300	Dns. Ric. de Wynton, Pbr.	A Ep'us p. lapsum	p'mort.
6 Kal. Junii 1303	Dns. Rog. de Huntington, Pbr.	Pr. & Contus Ste Trin.	
	Dns. Rad. de Stokes	iidem	p'resig.
2 Non. Aug. 1309	Dns. Robt. de Ribston, Pbr.	iidem	
3 Non. Maij 1314	Dns. Robt. de Ryston, Cl.	iidem	p'resig.
3 Non. Decbr. 1317	Dns. Tho. de Hemyngburgh, Cl.	iidem	
17 Kal. July 1339	Dns. Joh. de Scorchingwell, Cap.	Rex &c. E. 3	p'mort.
7 Kal. Oct. 1341	Dns. Joh. de Codyngton, Cap.	idem Rex	p'resig.
16 Oct. 1343	Dns. Adam de Lymbergh, Cl.	idem Rex	p'mort.
22 Novbr. 1348	Dns. Galfr. de Langeton, Pbr.	idem Rex	
2 Oct. 1349	Dns. Will. de Winterton, Cl.	idem Rex	p'resig.
	Dns. Will. de Langetoft, Cap.	idem	p'resig.
25 Oct. 1373	Dns. Rad. de Clyfton	idem Rex	p'mort.
2 Mar. 1375	Dns. Tho. de Halton, Pbr.	idem Rex	p'resig.
7 Oct. 1391	Dns. Will. Baxter	Rex R. 2	p'resig.
26 Maij 1412	Dns. Will. Catelyn, Cl.	Pr. & Contus Sti Trin.	p'resig.
7 Novbr. 1426	Dns. Joh. Mountfort	iidem	p'resig.
14 Aug. 1432	Dns. Robt. Laton, Pbr.	iidem	p'mort.
29 Oct. 1450	Dns. Tho. Cartwright, Pbr.	iidem	p'resig.
10 Junii 1458	Dns. Ric. Sawyer, Pbr.	iidem	p'mort.
24 Aug. 1467	Mr. Will. Brande	Colla A Ep'i &c. Pr. & Contus Ste Trin.	p'resig. p'mort.
20 Junii 1470	Dns. Tho. Wilkynsone, Cap.	Assigna Prioris, &c. iidem assign.	p'mort.
7 Maij 1497	Mr. Will. Davy, M.A.	Pr. & Contus &c. iidem	p'mort.
4 Mar. 1515	Dns. Joh. Twyford (alias Colyns) Pbr.	Pr. & Contus &c. iidem	p'mort.
29 Mar. 1526	Mr. Walt. Wright, Decr. B.	Assignati Prioris, &c. H. 8. Rex.	p'mort.
21 Maij 1529	Dns. Joh. Grenehode, Pbr.		
4 Aug. 1536	Mr. Will. Ermysted, S.T.B.		
12 Febr. 1537	Mr. Will. Armested, Cl. Mr. Phil. Brode		p'mort.
4 Novbr. 1551	Dns. Tho. Pepper, Cl.	Dec. & Capit. Eccle Xt. Oxon.	p'mort.
28 Aug. 1553	Dns. Cuthb ^t . Wythame, Cl.	Mar. Regina Eliz. Reg.	p'mort.
5 Sept. 1581	Ric. Webster, Cl.*		p'mort.
23 Maij 1606	Robt. Tomson, Cl.†	Wm. Arthington &c. C. 1. Rex p. lapsum.	p'mort.
13 Jan. 1627	Robt. Hitch, Cl. M.A. afterwards D.D. — Breary, L.L.D.		
Inducted Aug. 29, 1702	Robert Jackson, inducted Aug. 29, 1702		
July 24, 1737	William Jackson		
1766	Sandford Hardecastle, A.M.		
1788	Henry Nicholson		
July 13, 1809	George Lewthwaite, B.D. the present rector		

* Ob. April 29, 1606.

† Ob. Jan. 21, 1627.

The present patron of this church is Wm. Caruthers, Esq., of Arthington Hall, in the parish of Adel, and Dormont, in Dumfriesshire.

The Church is undoubtedly one of the most ancient structures in the county, and owes its preservation in a great degree to the retired situation in which it is built. From the appearance of the sculpture we should be inclined to give the date of its erection about A. D., 1140, and the name of Adel appears in characters of a date thereabouts. Also on one of the capitals in the chancel arch there is the figure of a man on horse-back, armed with a spear and shield encountering a lion or some monster, and from the armour in which he is clothed, the helmet and the shape of the shield, it is evident that it is of a date* coeval with the period when the celebrated Bayeux Tapestry† was worked to commemorate the conquest of the Normans over the inhabitants of this country. The helmet is conical, and has a protection covering the nose, the shield is of that sort usually termed *heater-shaped*.

With these observations we pass on to give a description of the Norman Church of Adel.

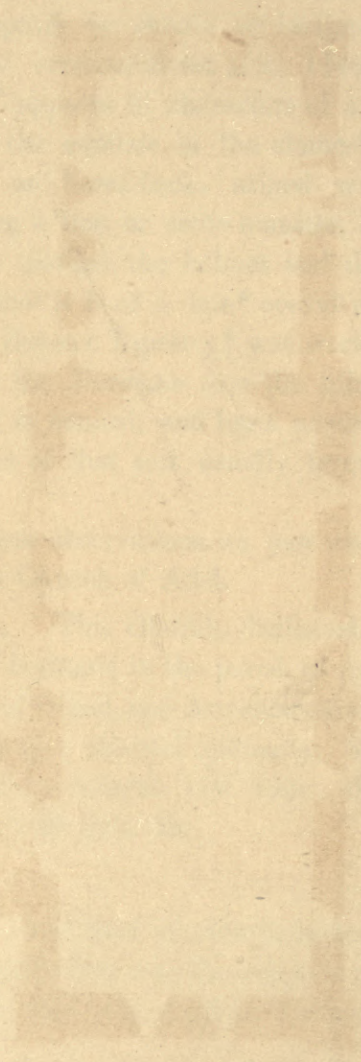
Church of St. John the Baptist, Adel. This Church, dedicated to St. John the Baptist, is situate in the parish of Adel, and county of York, and diocese of Ripon, and Archdeaconry of Craven. The ground plan consists of a chancel and nave. The length of the *former* is 26ft., and its breadth 17ft. 10in.: the length of the *latter* is 48ft. and breadth 21ft. 9in.

Interior.

The Chancel. The East window is modern—Plantagenet or Perpendicular, with three lights, cinque foiled. In the East wall are still visible the original Norman narrow lights, blocked

* This continued the same nearly down to A.D. 1200.

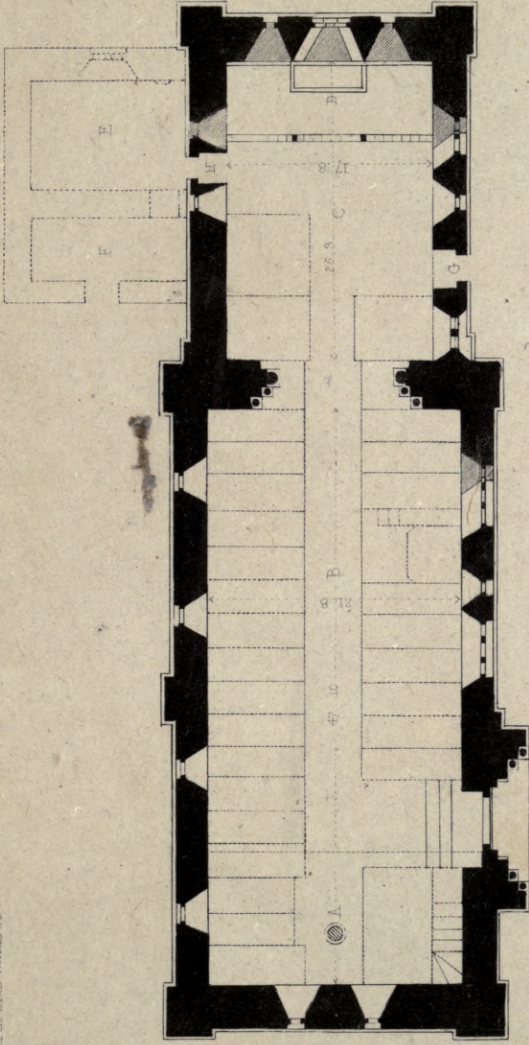
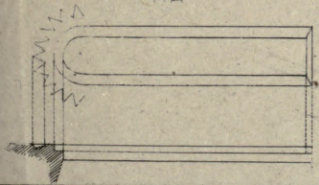
† The Bayeux Tapestry is preserved at Bayeux in Normandy. It is two hundred and twelve feet long, and rudely worked in coloured worsteds, like a *sampler*. It is the best pictorial authority for the habits of our Norman ancestors, at the time of their conquest of England; and if not worked by the Conqueror's wife, Matilda, as currently reported, is certainly not a great deal later than that memorable event, and fully entitled to our confidence as a faithful representation of the habits, armour, and weapons of William and his followers.



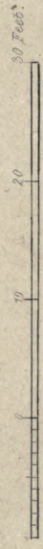
GROUND PLAN OF ADEL CHURCH.

Shewing the old Windows and the Modern insertions and additions.

Elevation of
North Side Windows.



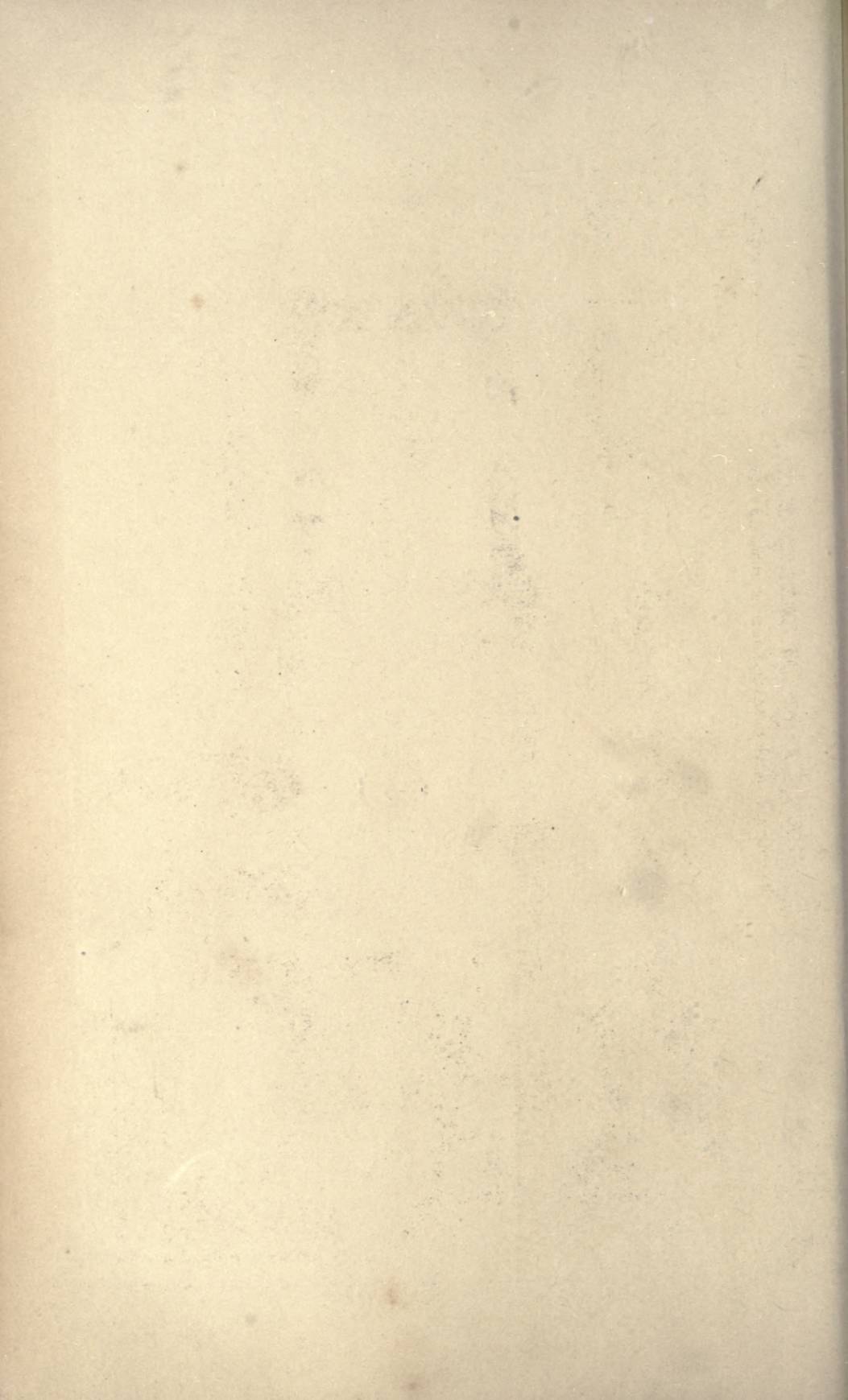
- A. Font.
- B. Nave.
- C. Chancel.
- D. Altar.
- E. Vestry.
- F. Coal House.
- G. Priests' Door.
- H. Vestry door.

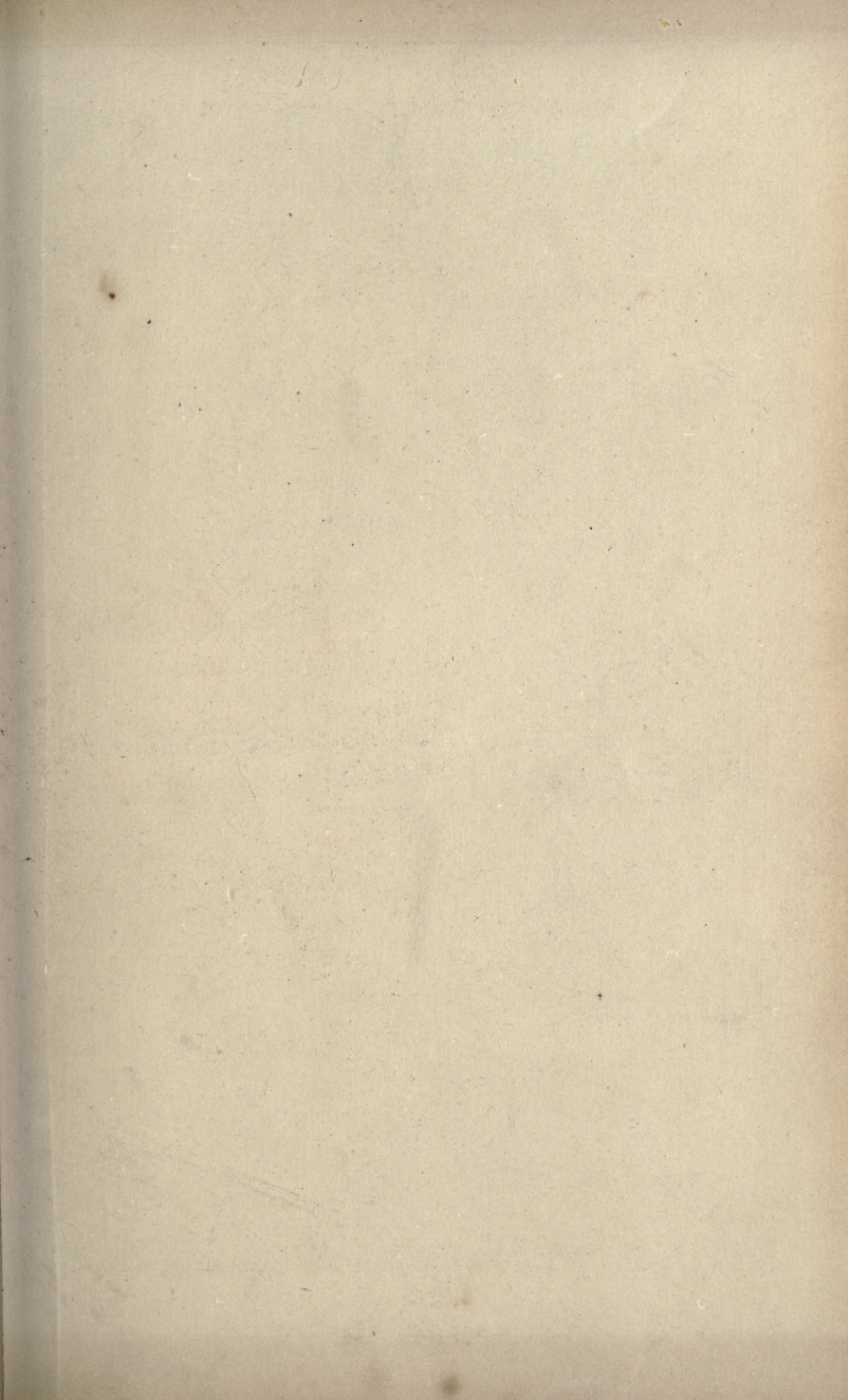


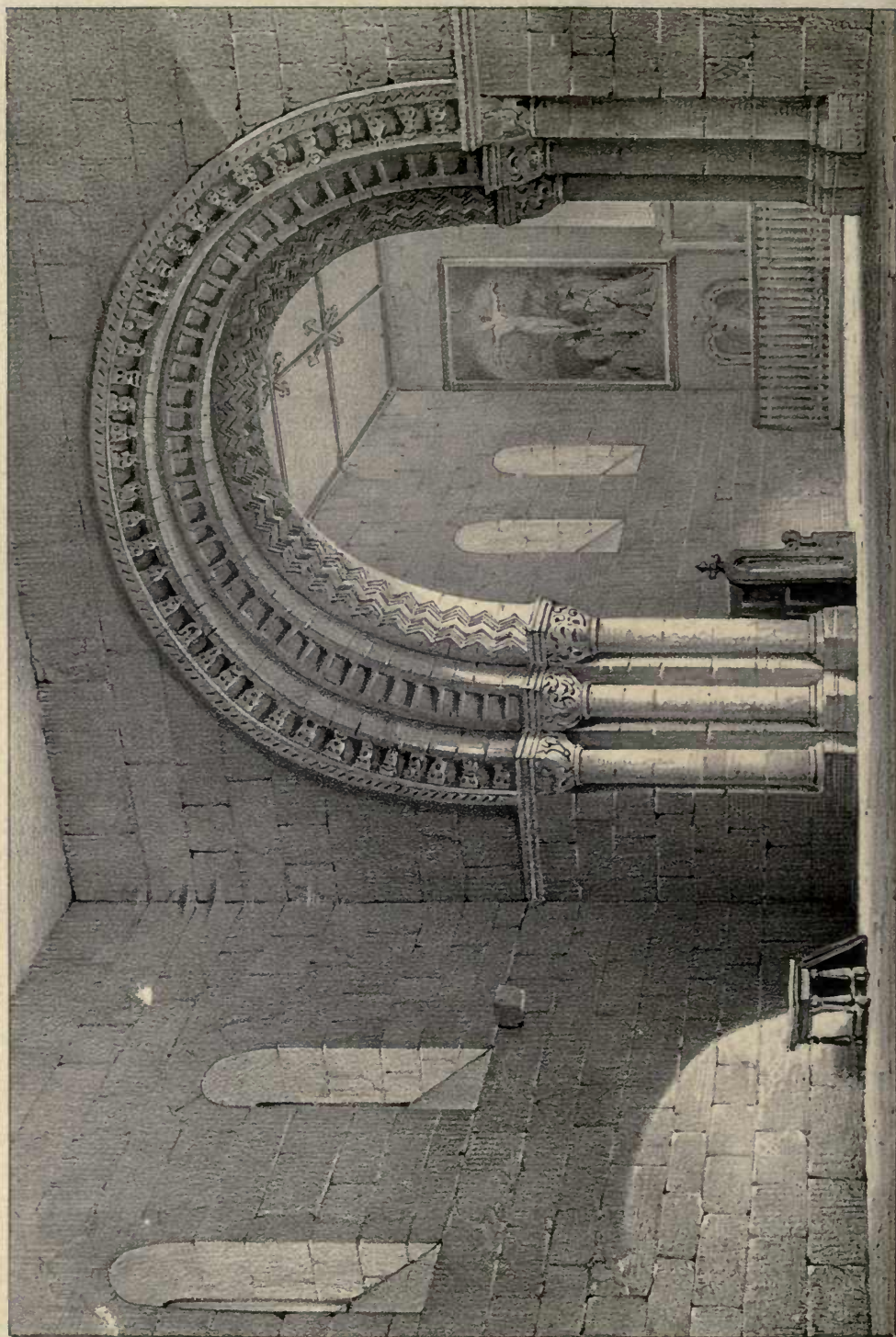
R.D. Chantrell del.

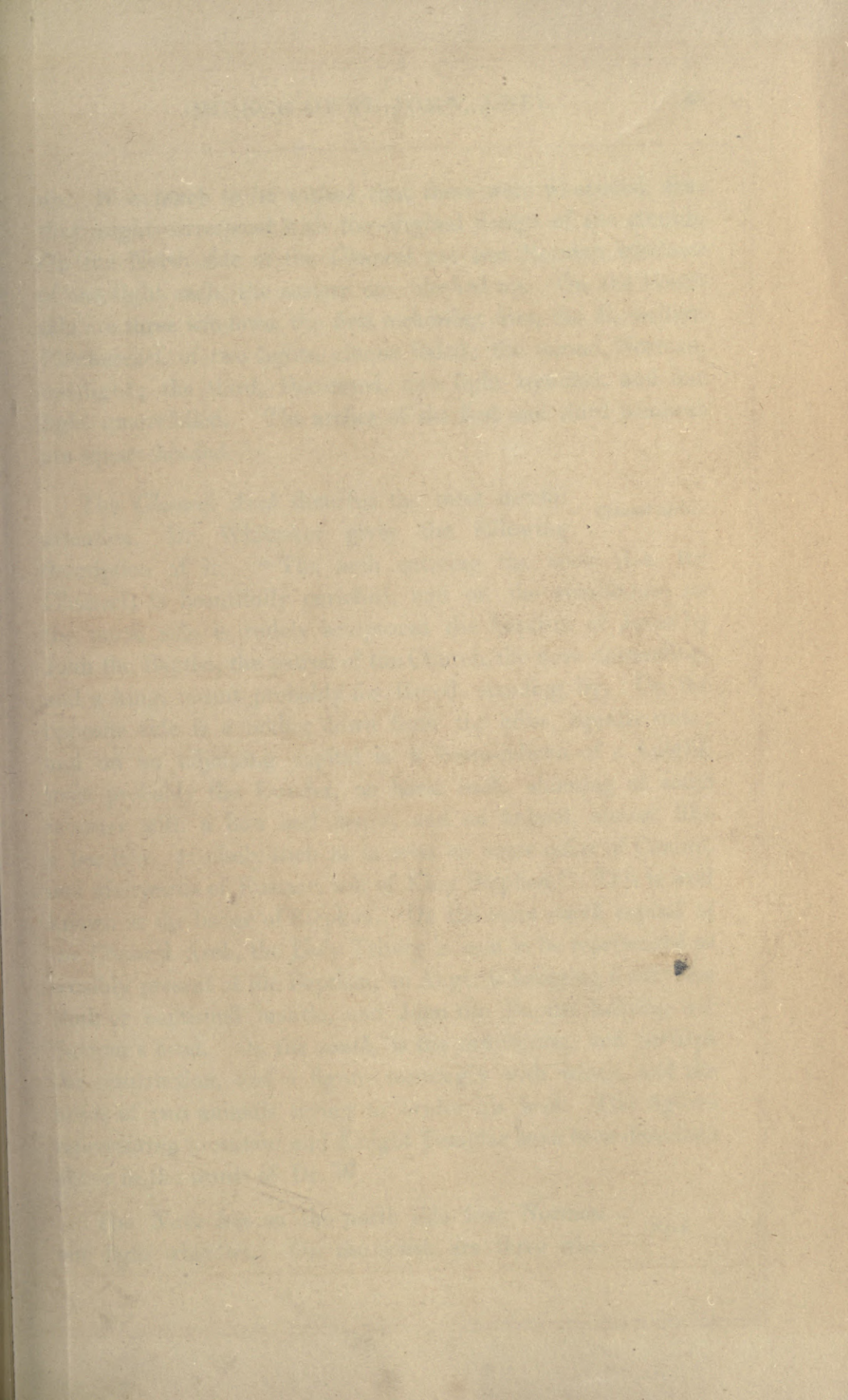
Leads. Ench. by J.W. Green, 34 Commercial Street.

By Kingdon Litho to the Press.









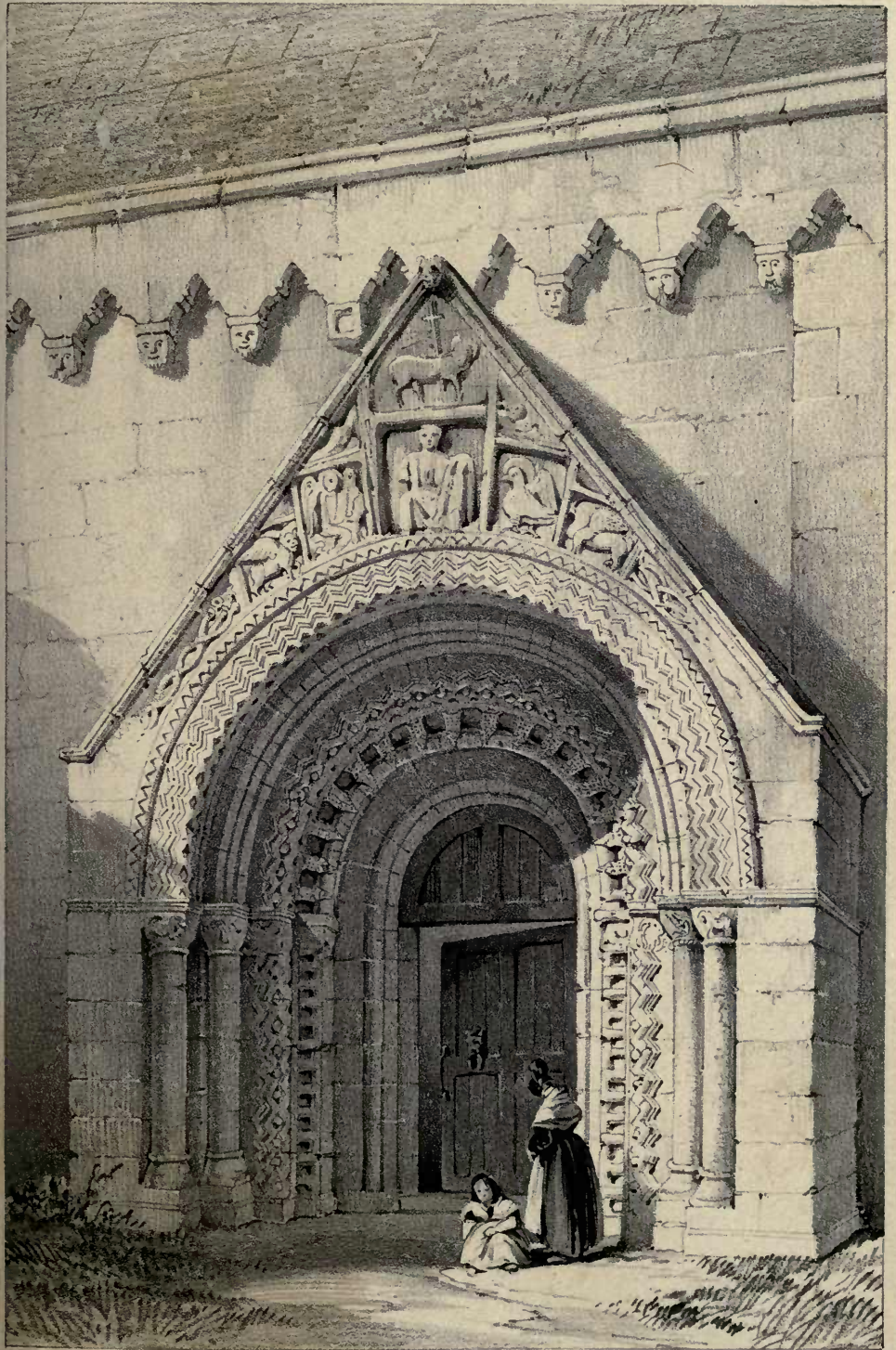
dows: the first is modern, three light; the second, Norman, one light; the third, modern, three light.

The only moulding within the Church is one in the north wall of the Nave of Norman character. Before we pass from the interior of this, in many respects beautiful sanctuary, we cannot help expressing a hope that the day is not far distant, when the present unsightly, inconvenient, and incommodious pews and huge pulpit and desk will be completely cleared away, and a return made to the more characteristic stalls and open seats of former days. Nothing, we are persuaded, could tend more to the real advantage of this Church, in every point of view. We shall have opportunity on many occasions to allude to the pews in Churches; and, therefore, we content ourselves with this slight and imperfect notice.

Exterior.*

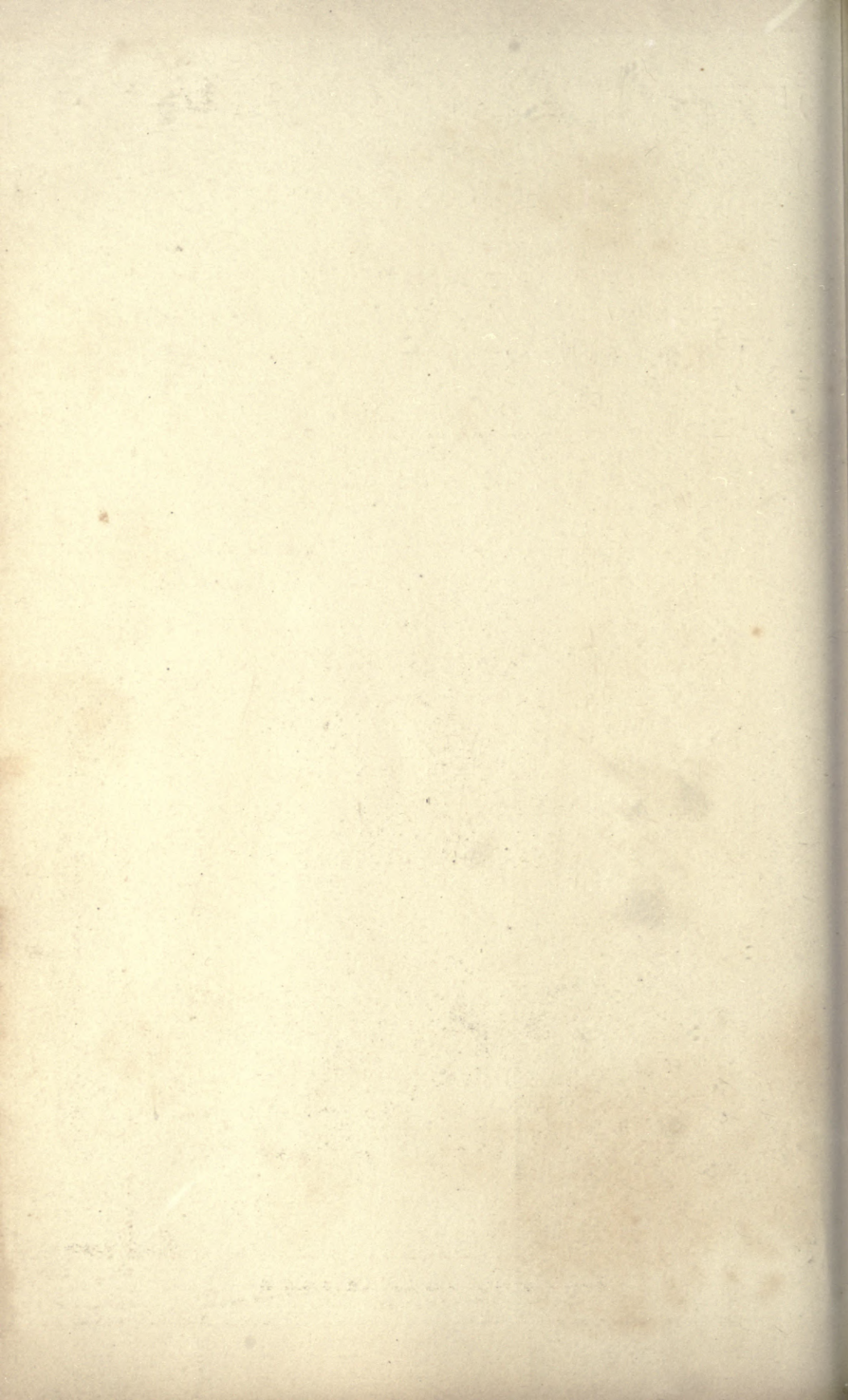
Porch. Passing from the interior to the exterior, our attention is immediately arrested by the elaborate and truly splendid doorway on the south side of the Nave. This Porch or rather Door, was, until lately, encumbered with an exterior porch. By the good taste of the Rector it has been cleared away. On the pediment, besides many fantastic devices, have been figures of the several persons of the Holy Trinity, the eye-balls of which are lead, and on the capitals, the names and symbols of the four Evangelists. Besides the bull the word TAVRVS is still very distinct, and near it may be faintly traced SOVS LVQAS, or Sanctus Lucas. On the opposite side part of the word Johannes is also legible: these characters are later than the conquest. It would not be possible to convey to the reader any adequate description

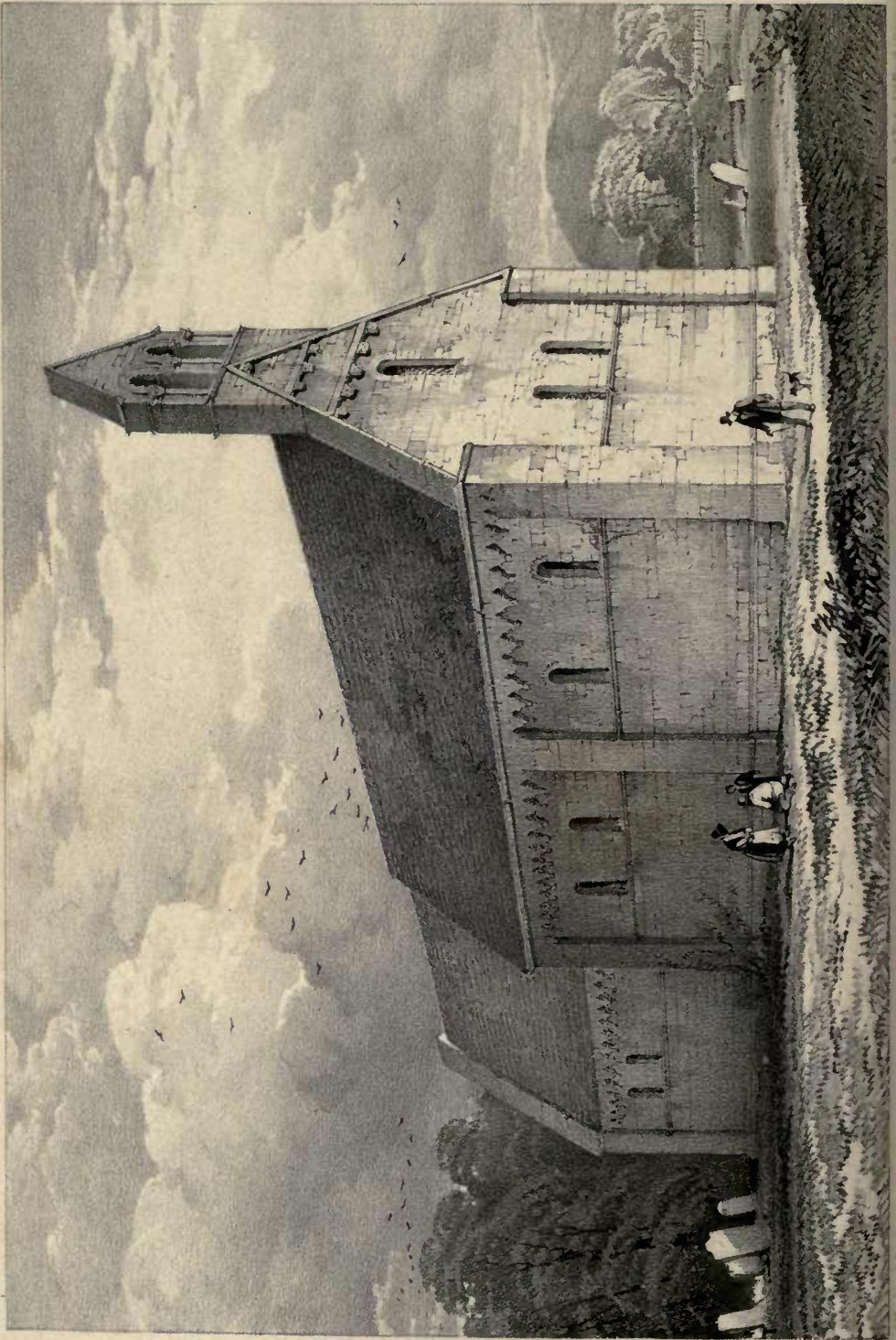
* The accompanying N. W. exterior view represents the church as it is supposed to have been originally constructed: our artist having omitted the vestry, and raised the roof of the church and nave to their original pitch. We hear with much satisfaction that it is in contemplation to restore the roof of the *chancel* to its true architectural character. This view represents the windows of the W. end as they appeared on the day of consecration.

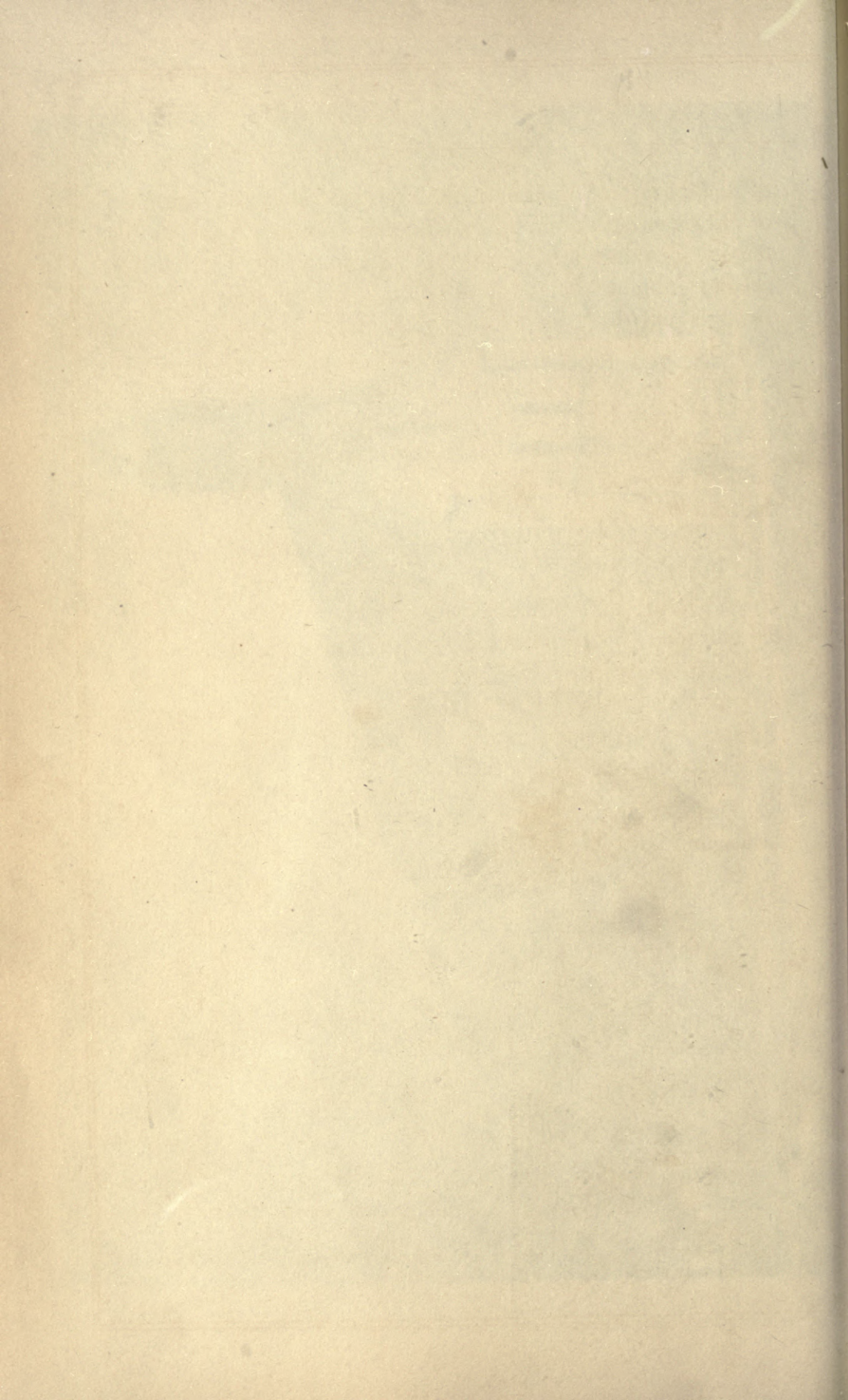


PORCH AT ADEL CHURCH.

Leeds: Published by T. W. Green 34 Commercial Street.







of the beauty of design marked in this elaborate specimen of Norman architecture. We must therefore pass on by merely directing attention to the views given of it in the present number of "the Churches of Yorkshire." The Door is not deserving of any particular notice. The Door-handle, however, is curious, as the accompanying illustration will shew.*



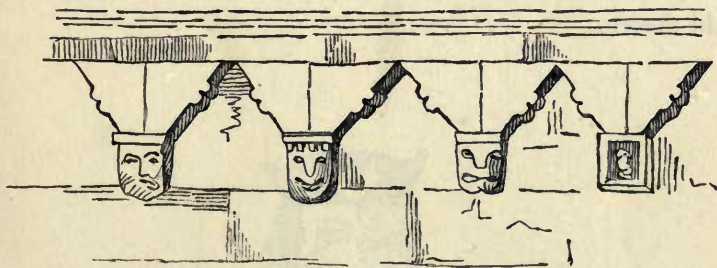
The Priest's door.

The West end of the Church contains three windows, two of which are modern, the one in the hip is Norman of one light. In the Chancel on the South is a plain semi-circular headed door. This is what was called the *Priest's door*, and was always appropriated to his entrance. The buttresses project from the wall six inches: in breadth vary from three feet to four feet, and die in the Corbel Table. There is a Norman string course under the windows, which dies away in the buttresses.

Buttresses.

The Corbel Table is ornamented with curious heads, and is very beautiful.

Corbel Table.



Roof.

The stone of which the Church is built is fine grit. The Roof which has been lowered to its present pitch, has its

* Similar curious door-handles may be seen in Durham Cathedral, one of the Churches in York, and other places.

original pitch marked out in the E. and W. gables. The covering of the Chancel is stone slate; that of the Nave is lead.

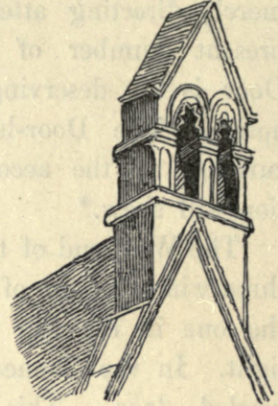
The Belfry.

The Belfry contains two modern Norman arches, zigzag and shafted. The

Bells.

number of Bells is three; they were recast by Mears, London, in 1839, and contain the following inscriptions:

- Inscr. I. Glory be to God on high,
 II. On Earth Peace,
 III. Good will towards Men.



Evangelistic symbols.

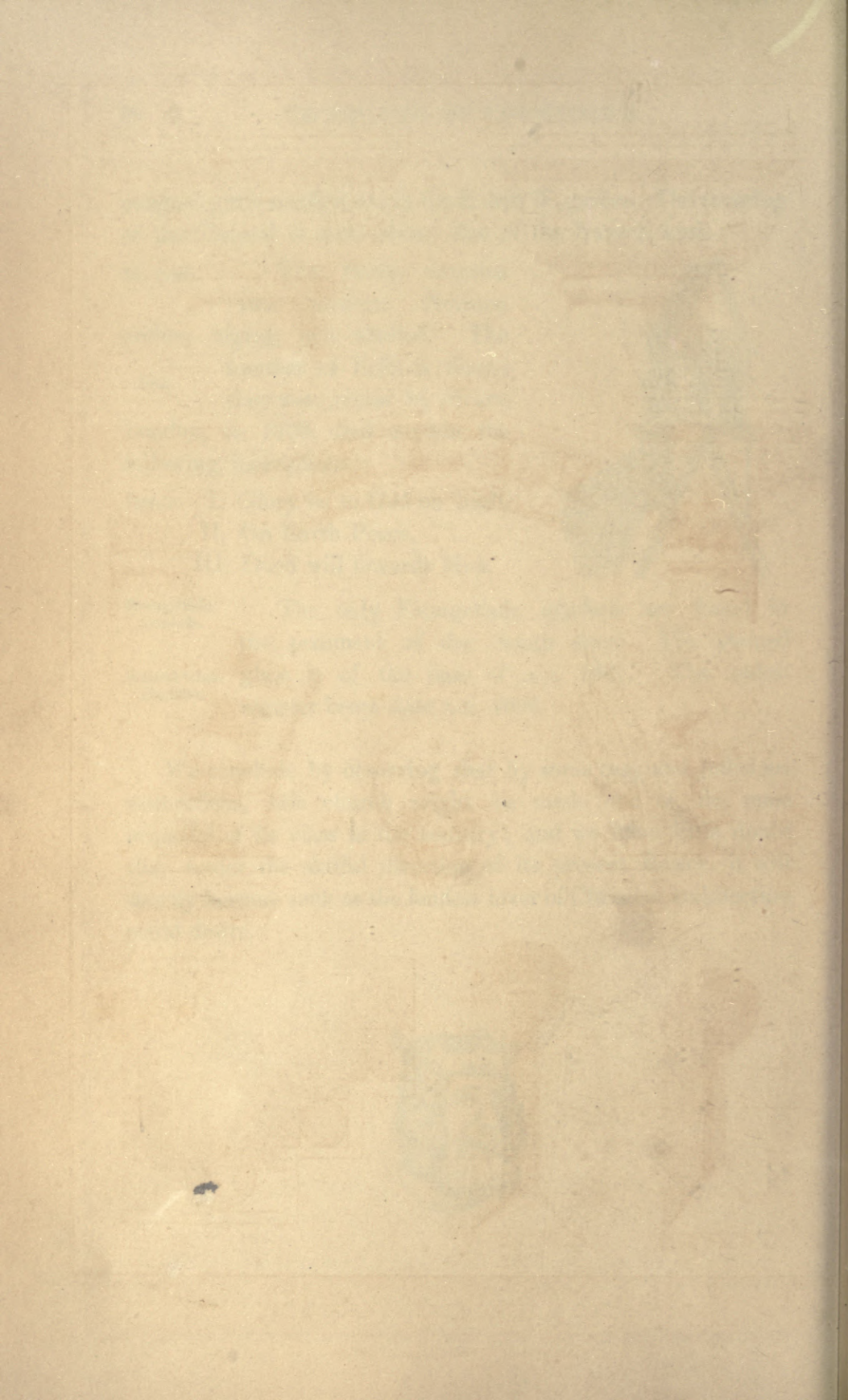
The only Evangelistic symbols are found in the pediment of the South door. The stained

Stained Glass Register.

glass is of the date of A.D. 1601. The oldest register bears date A.D. 1606.

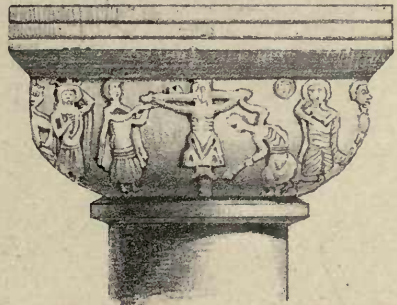
We conclude by observing that by some easy and judicious restorations, this church might be made one of the most beautiful of its class in the country; and we have little doubt that, under the skilful direction of its present Rector, it will shortly become such as the fondest lover of Christian architecture could desire.







NORTH PIER.



SOUTH PIER.

DETAILS
OF
CHANCEL ARCH



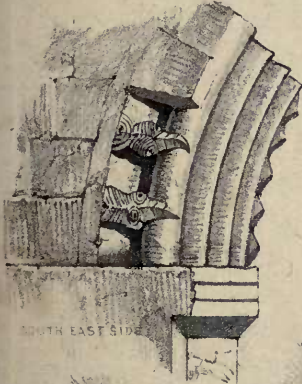
NORTH WEST.



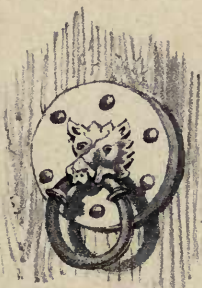
OF HEAD Moulding.



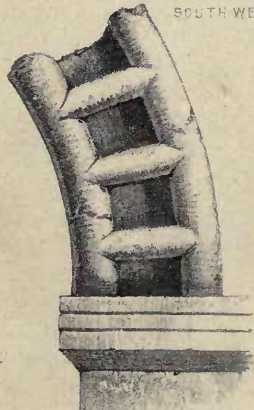
SOUTH WEST.



SOUTH EAST SIDE.



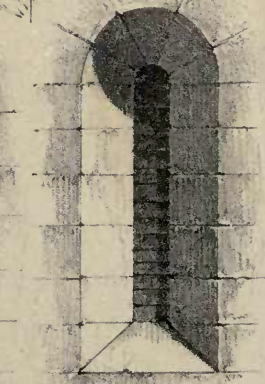
IRON HANDLE OF SOUTH DOOR.



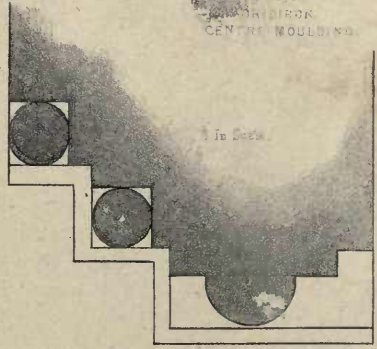
IRON Moulding
CENTRE Moulding.



CHANCEL.



NAVE.

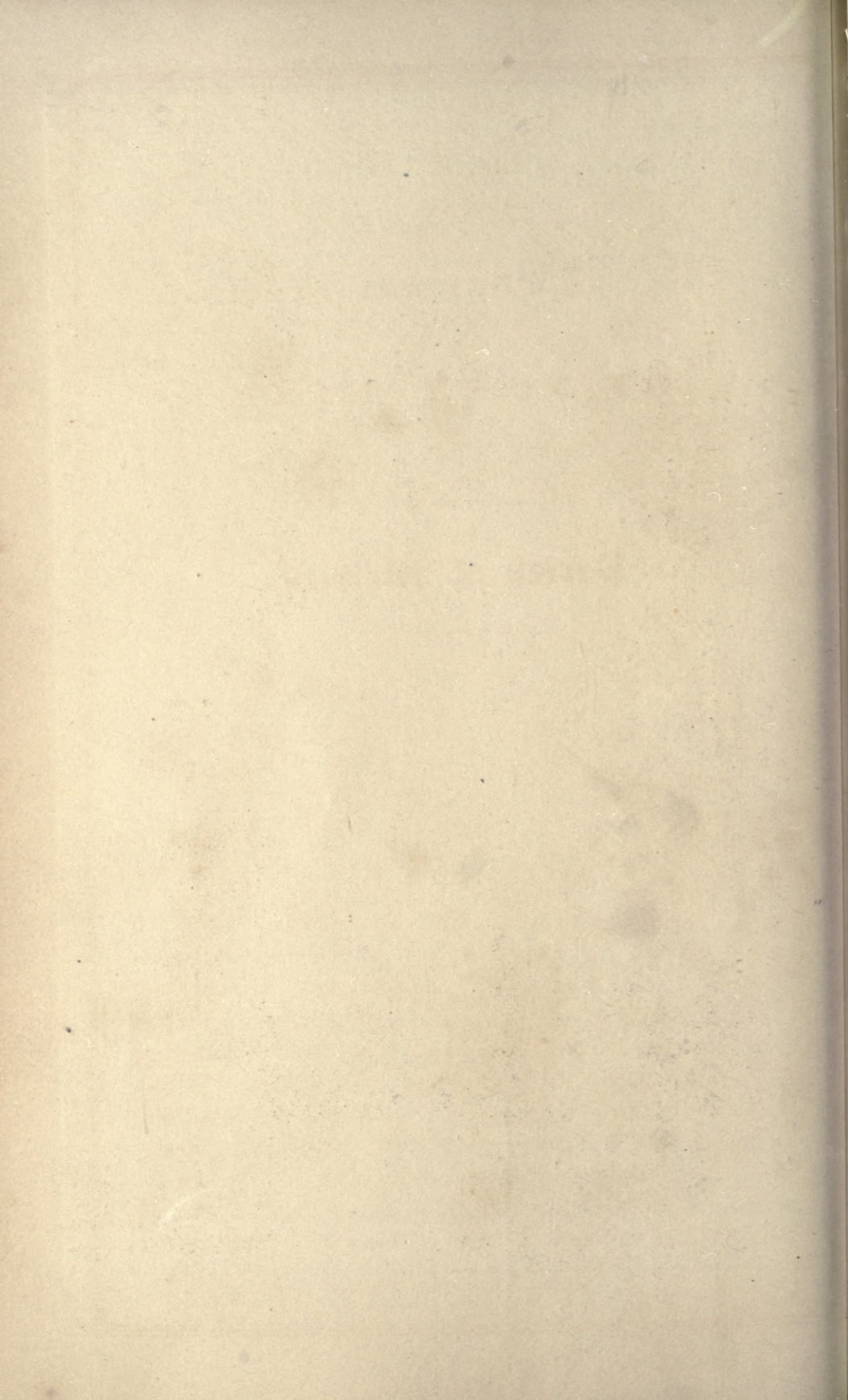


BASE OF PIER,
CHANCEL ARCH.

Designed by W. PEARCE.

Engraved by the Queen.

DETAILS, ADEL CHURCH.



Churches

OF YORKSHIRE.

Parish of Methley.

THE parish of Methley is thus surveyed in Domesday:—
M̄ In Medelai. Osulf & Cnut h̄br viii car. τ̄re
ad ḡld' ubi poss' e' e' v Caruce. Ibi h̄τ Ilbert' vii
vill. 7 v bord' cu' v car. Silva past' i Leug. lg 7. i lat.
Ibi Ecc lia 7 pb̄r. T. R. E. val LX sol. m°. XL sol.

Hence we learn that Osulf and Cnut were the two Saxon proprietors of Methley, and that they were expelled to make way for the great Norman lord, Ilbert de Lacy, who made it one of the dependencies of his new fee of Pontefract: and in his family the patronage of the church remained until the beginning of the fourteenth century. In the meantime, the hospital of St. Nicholas, of Pontefract, had become seized of the manor, which was exchanged by Thomas Tolston, the master, for the advowsons of Gosberkirk, in Lincolnshire, and Wathe, in Yorkshire, in the eleventh year of Henry IV., (1409.) The

license granted for this purpose issued under the seal of the Dutchy of Lancaster, in which the patronage of Methley had been for half a century, and in which it still remains. The manor, however, passed into the hands of the Watertons, who probably erected the manor-house, and whose name continually occurs in connection with the present church.

Before the end of the fifteenth century the manor became the property of Sir Thomas Dymoke, and from his family passed, after a long interval, into a branch of the ancient family of the Saviles,* which has been since ennobled in the person of John Savile, Esq., who was created Baron Pollington, of Longford, in 1753, and Viscount Pollington, and Earl of Mexborough, in 1766. These titles, and the manor of Methley, still remain in the direct lineal descendant of the first earl.

The church of Methley is a living in charge, valued in the King's books at £25. 8s. 6d., and returned in the lists of the Ecclesiastical Commissioners at £908.

Whitaker (to whom we must refer as the authority for many of the particulars above stated,) furnishes the following catalogue of the Rectors of Methley, extracted from Torre's Archdeaconry of York, p. 781.

A CLOSE CATALOGUE OF THE RECTORS OF METHLEY.

<i>Temp. Instit.</i>	<i>Rectores Eccle.</i>	<i>Patroni.</i>	<i>Vacat.</i>
8 Kal. Apr. 1281	Dns. Will. de Radeclaffe, Pbr.	Dna. Alica de Lasey	p'mort.
4 Id. Oct. 1309	Dns. Tho. de Doncaster, Pbr.	eadem.	
2 Kal. Jan. 1338	Dns. Robt. de Lynworth, Cl.	Dna. Philipa Regina	
27 Mar. 1358	Dns. Robt. de Walton, Cap.	Dns. Henr. Dux Lanc.	p'resig.
3 Junij, 1367	Dns. Joh. de Ledes, Pbr.	Dna. Blanchia Duce ^{sa} Lanc. (Iohē Duce in remotis agente)	p'mort.
12 Junij, 1379	Dns. Will. de Hayton, Pbr.	Dns. Johē's Rex Castel, & Dux Lanc.	p'resig.
6 Febr. 1396	Dns. Nic. Daubeny, Cap.	idem	p'resig.
5 Aug. 1400	Mr. Will. Turbacke, Subd.	H. 4. Rex ut Dux Lanc.	

* Other branches of this family have possessed patents of nobility: viz. the Saviles, Dukes of Sussex, which title became extinct in 1672, and the Saviles, Marquisses of Halifax, until 1700.

<i>Temp. Instit.</i>	<i>Rectores Eccle.</i>	<i>Patroni.</i>	<i>Vacat.</i>
26 Decbr. 1407	Dns. John Colne, (f. Nici Colne, Cl.)	idem Rex.	
1421	Mr. Robt. Hemyng	H. 5.	p'resig.
22 Junii, 1451	Mr. Will. Lytster	H. 6. Rex ut Dux Lanc.	p'mort.
17 Novbr. 1452	Mr. Tho. Pash, Pbr.	idem Rex.	p'resig.
15 Julij, 1459	Mr. Joh. Lancaster, L.B. Pbr.	idem Rex.	p'resig.
4 Junii, 1485	Dns. Tho. Brownles, Cap.	Assignatus Rex 3. Regis. Sub. sigill. duc.	p'mort.
28 Jan. 1497	Mr. Tho. Medofeld. M.A.	H. 7. Rex ut Dux Lanc.	p'resig.
10 Novbr. 1501	Mr. Edw. Basset, Pbr.	idem Rex.	p'mort.
10 Aug. 1552	Dns. Anth. Askham, Cl. in Med. Dr.	Assignati H. 8. Regis ut Ducis Lanc.	p'resig.
11 Julii, 1567	Dns. Otho Hunt, Cl. M.A.	Dua. Eliz. Regina eadem.	p'mort.
5 Julij, 1591	Tym. Bryght, Cl. Med. Dr.	Anno Reg. Jac. I.	p'resig.
28 Oct. 1615	Tho. Horne, Cl.	Anno Reg. Jac. I.	p'cession.
25 Junii, 1618	Hugo Ramsden, Cl. M.A.	C.I. Rex ut Dux Lanc	
22 Nov. 1628	Dan. Ambrose, Cl. S.T.B.		
	Anth. Elcocke Cl.		p'mort.
1 Novbr. 1676	Toby Conyers, Cl. M.A.	C. 2. Rex.	p'mort.
6 Oct. 1687	Gilbt. Alkynson, Cl. M.A.	Jac. 2nd Rex.	
1709	Geo. Goodwin, A.M..	Anna Regina.	p'mort.
1750-51	Joh. Scott, A.M., Col. Trin. Cant. Soc.	Geo. 2.	p'mort.
1780	Joh. Briggs, A.M., Cestriæ Canonicus Cancellarius, Coll. Trin. Cant. Ob. Soc.	Geo. 3.	p'mort.
1804	Hon. A. H. Cathcart, A.M., Preb. Langtoft Ec. Ebor. Vic. Rasemtone, Com. Bucks, Ball. Coll. Ox.	Geo. 3.	

To these may now be added Hon. Philip Yorke Savile, M.A., Son of the present Earl of Mexborough, who was presented to the Rectory on the demise of the Hon. A. H. Cathcart, in the latter part of the year 1841.

The Church

is dedicated to Oswald, saint and king; one who well deserves the reverence of the church and people of England, and especially of the inhabitants of that northern part of the kingdom in which Methley is situated: since he was greatly instrumental in restoring the light of true Christian religion to the kingdom of Northumbria, when it had been almost extinguished by the ravages of the Mercians and Britons, under Penda and Caedwalla; and since his is one of those venerated names to which we refer as proving that sanctity

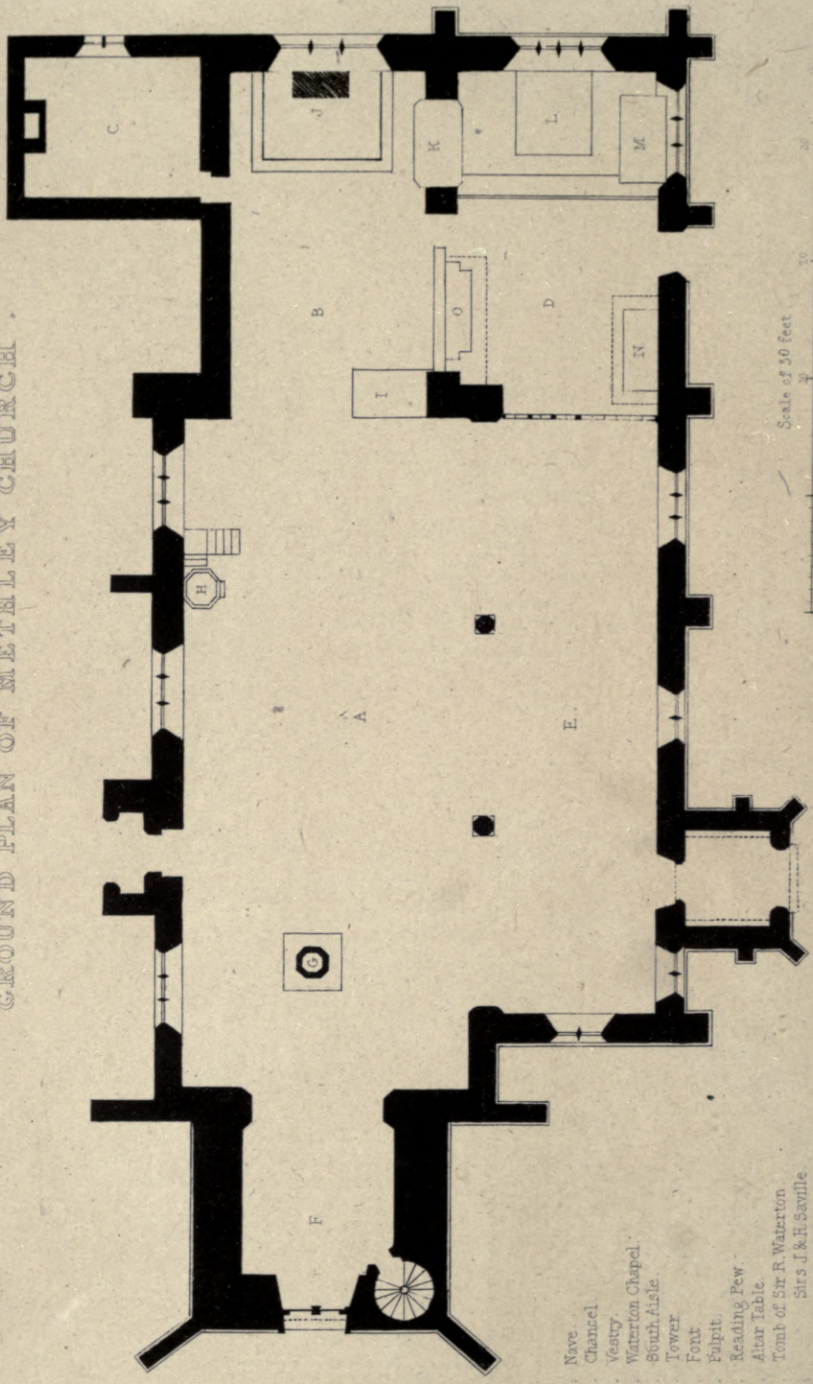
Patron Saint.

of character, and the true title of saint, do not depend on a blind submission to the dictates and customs of Rome.

King Edwin, under whom first among the Saxon princes the Christian religion had been preached in Northumbria, fell (A.D. 633) in the defence of his kingdom, against the unjust and barbarous aggressions of the two chiefs before mentioned; and the two portions of his kingdom, Deira and Bernicia, fell to the lot of Osric and Eanfrid respectively, who soon perished miserably;— a sad reward for their apostacy, for both had professed the true faith, and both, on ascending the throne, had relapsed into paganism. The year within which these sad events happened was called “The unlucky year.” A happier era succeeded, when Oswald, Eanfrid’s brother, ascended the throne of Northumbria. Caedwalla was defeated and slain: an earnest of the blessing which might be expected on the reign of a prince who did not hesitate to command his army to fall on their knees, before the battle began, to implore the help of the Almighty, in their just cause.

The kingdom thus secured, Oswald procured from Iona the presence of Aidan, one of the most illustrious names in the Saxon history. Aidan was consecrated Bishop, and fixed his see at Lindisfarn, or Holy Island; his diocese, however, being the same that had been governed by Paulinus, as bishop of York. Oswald and Aidan being both of them of Scottish education, and Christians of the Church in Scotland, differed from some of the customs brought into Kent by Augustine, and into Northumbria by Paulinus, especially those relating to the time of keeping Easter. They both died before the discussion of these matters was embittered by the violence of Wilfrid, afterwards Bishop of York. We need not hesitate to admit that the Roman custom (which was afterwards adopted and is still retained by the Church of England) is the best: but the usurpation of Rome, (to the success of which Wilfrid greatly conducted), and the use of the argument that no church can be

GROUND PLAN OF METLEY CHURCH.



- A. Nave.
- B. Chancel.
- C. Vestry.
- D. Waterton Chapel.
- E. South Aisle.
- F. Tower.
- G. Font.
- H. Pulpit.
- I. Reading Pew.
- J. Altar Table.
- K. Tomb of Sir R. Waterton.
- L. Sirs J & H. Saville.
- M. Monument of John 1st Earl of Moxborough.
- N. Charles Saville, Esq^r.

catholic which follows other customs than those of Rome in things indifferent, (which was the substance of Wilfrid's reasoning in this case), were worth contending against, and were contended against, for many centuries in this kingdom: and when it became necessary to do this, the names of Oswald and Aidan, together with Finan, Aidan's successor in his see, and in the same customs, and of St. Columba, the founder of Iona, whence Aidan and Finan came, were very important; showing from the fruit which their faith bore, as well as from their acknowledged reputation as saints in the catholic church, that it was a new assumption to brand those as heretics or schismatics, who might differ something from Rome in such matters.

Whether it was a sense of the debt which the Church in England owed to St. Oswald, on this account in particular, which actuated the persons who dedicated this Church to him it were vain to enquire: it seems, however, that before the conquest there was a Church in Methley, though not a vestige remains of that structure, or of any other which occupied its place until some centuries after. The greater, and perhaps the most ancient, part of the present Church is of the fourteenth century.

The present Church consists of a Tower and Spire, Nave, Chancel, South Aisle, North and South Porch, the Waterton Chapel at the East End of the South Aisle, and a Vestry.

Church of
St. Oswald,
Methley.

Exterior.

The Tower is supported by buttresses of seven stages set on diagonally, and running up through the corbel table into crocketed pinnacles. From this tower springs an octangular spire, of no great elevation, terminated by a foliated finial. The ancient and only ecclesiastical form of

The Tower and
Spire.

vane is continued,* and the good people of Methley are reminded by the cock on the top of their steeple, that they ought to watch as well as pray. The great projection of the buttresses, and still more clearly the tracery of the windows, determine the date of this part of the church to the early part of the fifteenth century, so that it is more modern than the Nave and Aisle. The great West Window is of three lights, and elegantly filled with tracery; the four upper windows are of two lights, and no-way remarkable.

The Belfry contains three Bells, lately cast by Harrison of Barton-upon-Humber.

The Nave.

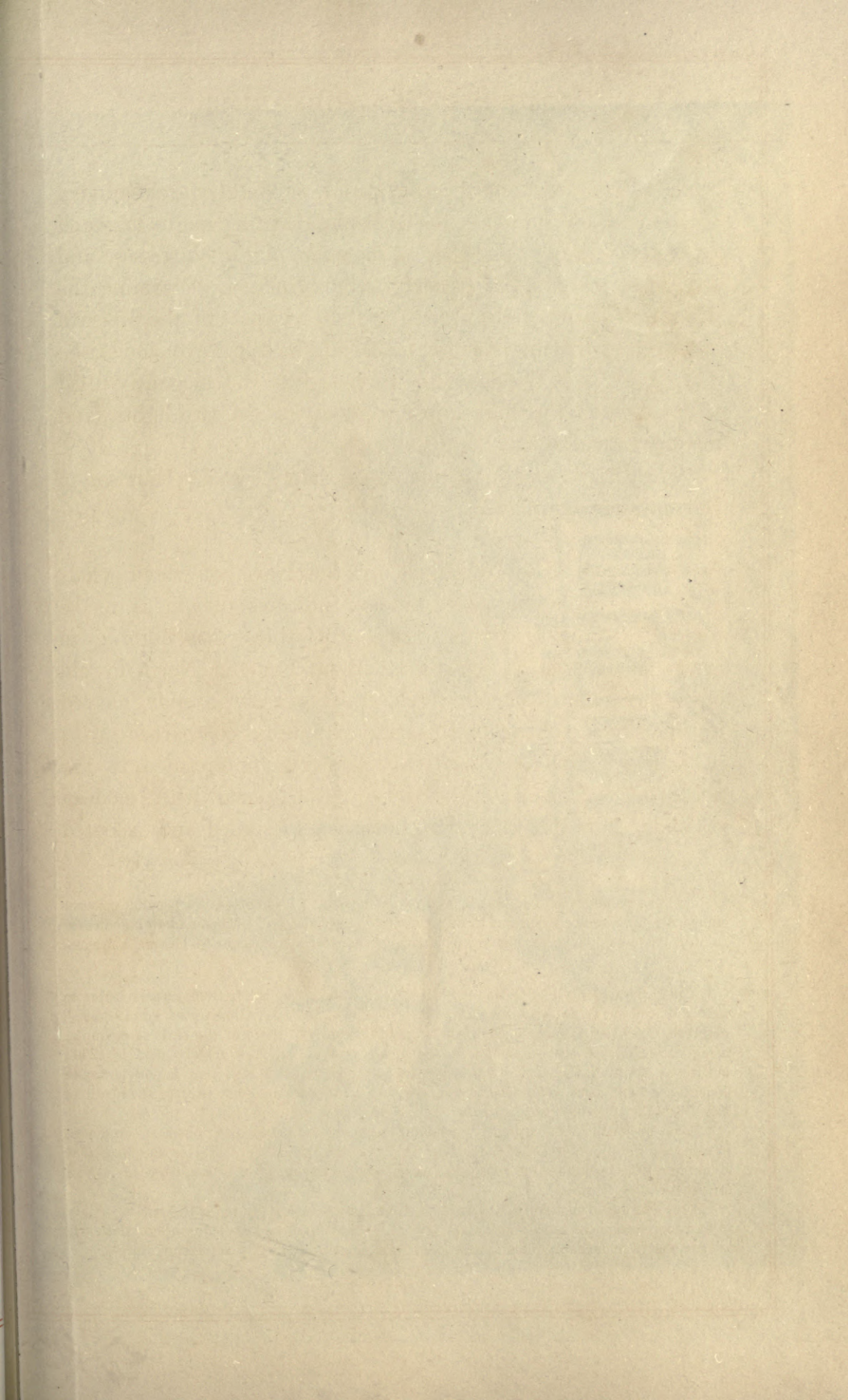
The North side of the Nave, of which whatever character remains indicates that it is to be referred to the Decorated Style of Gothic,† has nothing to arrest or at least to reward attention, but the North-Porch, over the outer door of which appears a large spur, carved in the stone. Near to this, and shunning comparison with it, is the private entrance to a gallery appropriated to the noble owners of Methley Park. As is usual with modern appendages of this kind, the doorway is designed and executed

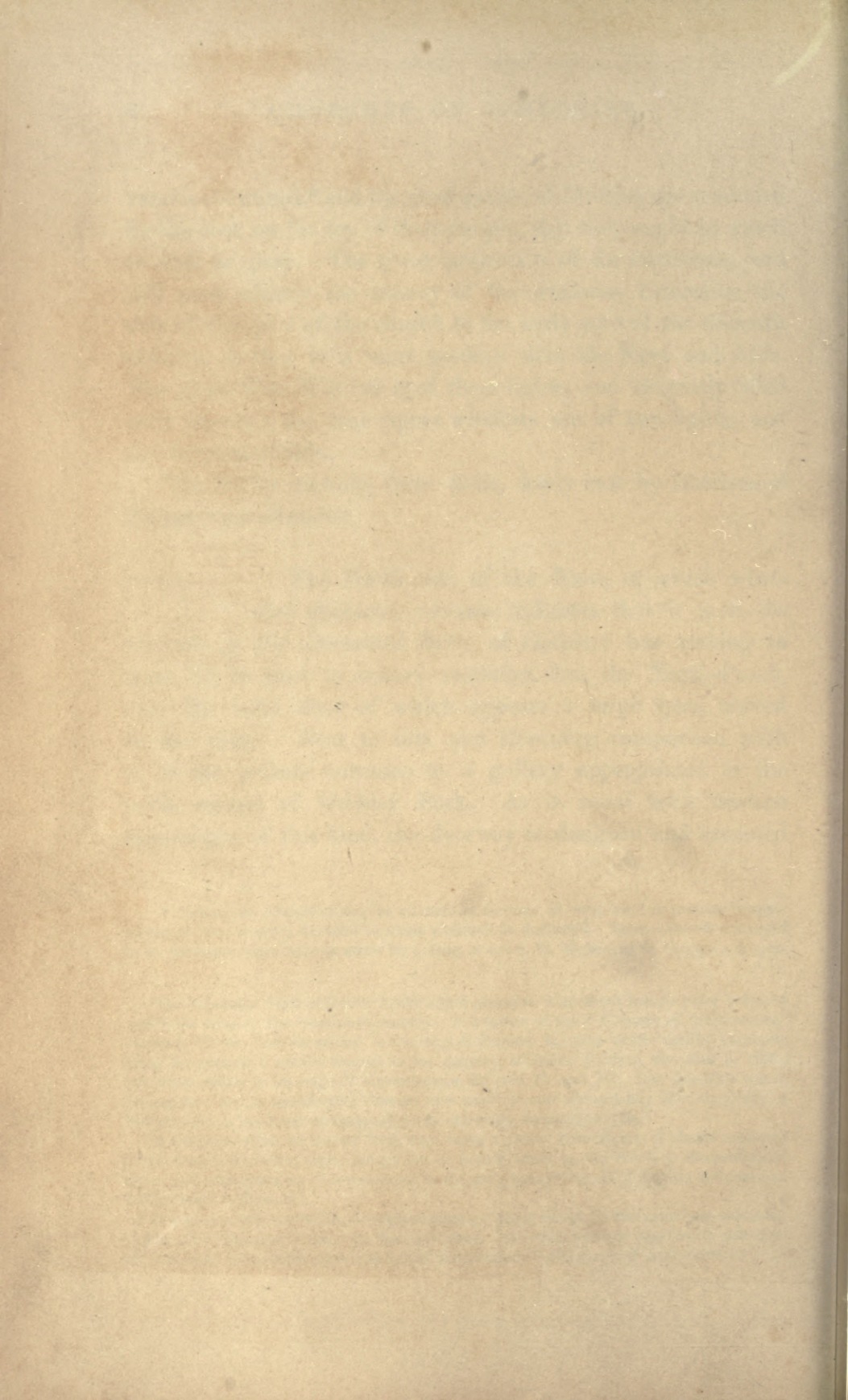
* Perhaps an exception may be allowed on account of some local or peculiar circumstance, as, for instance, the saint to whom a church is dedicated. Thus, a church dedicated to St. Sebastian might have an arrow for a vane, or one to St. Michael or St. George, a dragon.

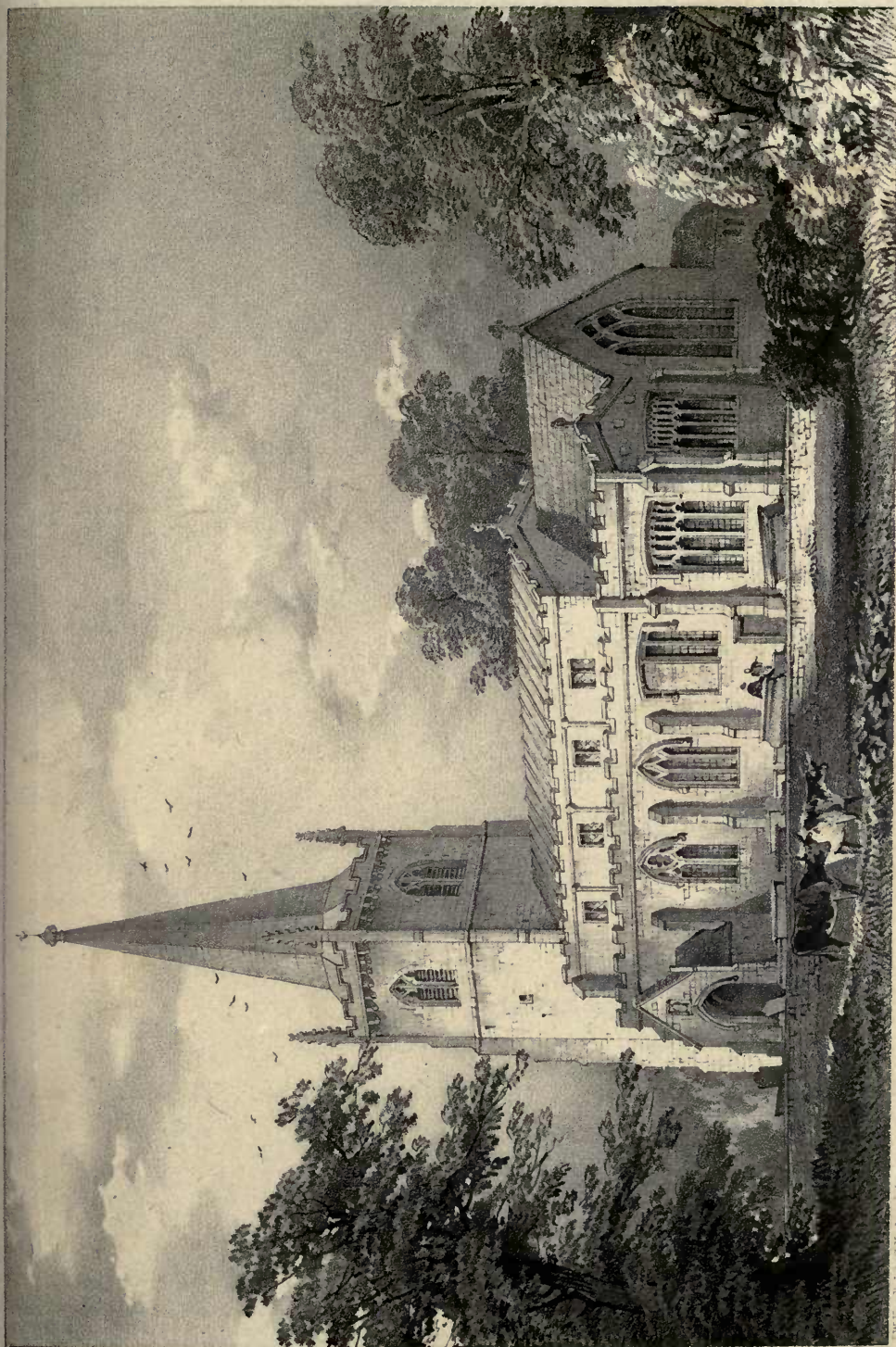
† The Decorated Style of Gothic Architecture prevailed from about twenty years before to nearly the close of the fourteenth century. The author of the "Glossary of Architecture," observes, "it was first introduced in the reign of Edward I., some of the earliest examples being the celebrated crosses erected to the memory of Queen Eleanor, who died in 1290; but it was chiefly in the reign of his successors, Edward II. and III., that this style was in general use: and as considerable changes were made almost immediately after the death of Edward III., it has been not inappropriately called the Edwardian style."

"It has been called *Decorated* from there being a greater redundancy of chaste ornament in this than in any other style, though not so multiplied as the Florid or Perpendicular style: and with propriety it is considered as the most beautiful style of English ecclesiastical architecture."—(Bloxam.)

"It may be useful to remark, as beginners are apt to be misled by the name into expecting to find more ornament in this style than any other, that small country churches of this style are frequently remarkably plain and devoid of ornament."—(Glossary of Architecture.)



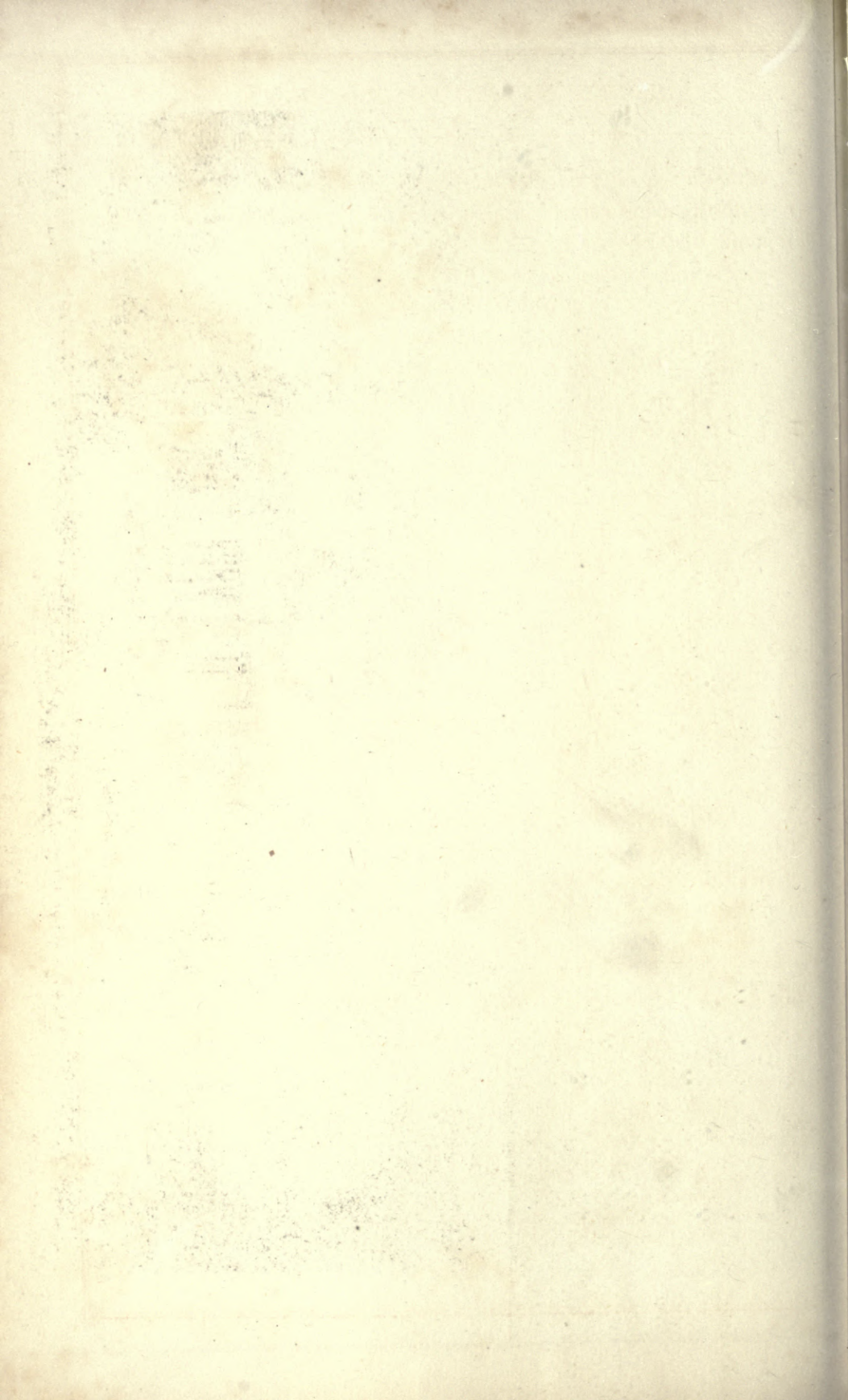




Drawn by W. P. Smith, and Engraved by J. H. Johnson.

W. P. Smith, Architect, and J. H. Johnson, Engraver, New York.

W. P. Smith, Architect, and J. H. Johnson, Engraver, New York.



without the slightest attention to the proprieties of architecture, or to the character of the surrounding part of the edifice. The same may be said of the Vestry, which is a mere exerescence on the north wall of the Chancel.

The Vestry.

The Chancel retains externally the original high pitched roof, and the gable is surmounted by a cross.

The Chancel.

The Waterton Chapel which terminates the South Aisle, and extends eastwards as far as the Chancel, is embattled, (as are also the Nave and Aisles,) and is supported by buttresses which had once terminating pinnacles. Those at the East end were enriched with canopied niches, but the figures, if there ever were any have disappeared. The arms of Waterton appear on the East wall. The gable of this chapel is also ornamented by a cross. The dripstones are terminated with roses.

The Waterton Chapel.



Cross on Chancel.



Cross on Waterton Chapel.

The South Aisle is supported by four buttresses of two stages: and the South Porch is still covered with the original heavy slate or rather stone of the

The South Aisle and Porch.

The *arches* of windows and doorways, &c., of this style are generally equilateral, seldom lancet. The *tracery* of the windows, which now become larger, is of two kinds, *geometrical*, (as in the Chapter House, York Minster). In circles, quatrefoils, &c.; or *flowing*, (as in the West Window of the Nave, York Minster). In wavy lines, where the mullions run into each other. The *piers* (as in St. Peter's, Oxford,) are not, like the Early English, composed of a cluster of shafts detached from each other, but closely united. A common pier of this kind is formed of four shafts thus united, with bands. A multangular pier is very common in small churches. These piers are now set diamondwise. The *bases* of these piers consist mostly of the reversed ogee, but other mouldings are often added, and the ogee made in faces: the plinth is no longer square but follows the form of the pillar, whether round, octagon, or diamond shaped. The capitals are either bell-shaped, clustered, or octagonal, to correspond with the shape of the piers. The *doorways* have in many respects a strong resemblance to those of the Early English. Large ones have sometimes a double opening, divided by a clustered shaft, (as in the entrance to the Chapter-House, York Cathedral.) These are surmounted with triangular or ogee canopies, enriched with crockets and finials. (As in the West Door, York Minster.) The *dripstones* of this style are not, as

country; and within, the stone seats on either side remain in their original condition. There are no remains or traces of a holy water stoup. The ribs of the roof spring from shields, of which the bearings are defaced.

Figure of
St. Oswald.

Over the outer door of the south porch is a figure of King Oswald, the Patron Saint of the Church; which Whitaker says is "far more ancient than any part of the present edifice, and probably contemporary with the foundation of the Church and Parish." This however cannot well be, for a reference to the accompanying wood cut will show that it is surmounted with a kind of rudely ogreed cusped and crocketed canopy, in low relief, terminating in a foliated finial. These characters are inconsistent with a date anterior to the present erection, and are quite conclusive against the Saxon, or even Norman origin of the statue in question.

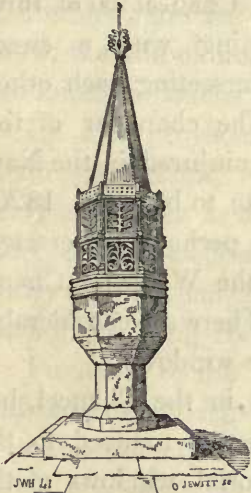


Figure of St. Oswald.

Perhaps, moreover, it is not too great commendation of the

in the earlier and later styles, returned horizontally, or carried round buttresses, but are terminated by corbel heads. (As in the Choir Aisle of York Minster.) The *buttresses* are worked in stages, (as in the Nave of Gloucester Cathedral,) and each stage finished with a triangular head, crocketed and finialed. (As in the Nave of Beverley Minster.) The face of each stage is also enriched with a niche or niches, worked in the same ornamental manner. (As in the West Front of York Minster.) The *parapets* are often plain embattled, (as in the Nave, North side, York Minster,) but sometimes open or pierced, and filled with a richly foliated nebule moulding. (As in the Magdalen Church, Oxford.) To the open-work bands of the former, or Early English style, succeeds the flowered moulding; and to the toothed ornament, succeeds a flower of four leaves in a deep moulding, with considerable intervals between. The peculiar ornament called a flower-ball is also much used in the mouldings of this style. There is a prevalence of *pyramidal* rather than *vertical* or *horizontal* lines; consequently we find an abundance of richly crocketed and finialed canopies.

design of the figure, to say that it indicates a date long after the Norman era.



The Font.

Interior.

Entering through the Tower, the first object which demands attention is (as it ought to be) the full-sized, deep, stone, octangular Font, on a pedestal and one step, and lined with lead, but without any remarkable character. It is surmounted by a canopy of heavy tabernacle-work, which, with the Font itself, is painted stone colour.*

The Font.

The Nave is separated from the South Aisle by three arches, springing from octangular piers, and is lighted by two tiers of windows on the North side, and on the South by a clerestory. The windows in the latter as well as the upper northern lights are utterly deprived of all architectural character, and are converted into wretched square windows with one mullion, and without tracery within, or dripstone, or any ornamental mouldings without. The Chancel Arch springs from a corbel on either side, representing a male and female head. The Roof was once a sufficiently enriched open oak roof, as may still be seen by ascending above the flat ceiling; of which nothing need be said, but that it is wholly inappropriate to the character of this and every other Church. The ceiling

The Nave.

* It is astonishing how often painting is applied so injudiciously, that it would be impossible that the material imitated should be really employed. Thus in the above example the canopy not only is not but could not be of stone. Sometimes one sees a roof so painted that if the construction were really such as it is intended to appear, it must fall on the heads of the people below. This is of course an extreme case, and more uncomfortable in its effects than most others, but it is one that really occurs, and well exemplifies this particular kind of bungling.

of the Chancel is almost equally bad, though the height is partially saved by its being coved instead of flat.

The Chancel. The East window of the Chancel is of three lights, the mullions continuing with a sweep through the head of the window, and intersecting each other, but without any ornamental tracery. The character of this window, and of those which still remain uninjured in the Nave and the South Aisle, determine their date to be about 1320 ; about which time the whole of the Church perhaps was erected, except the Tower, which is later, and the Waterton Chapel which has a posterior history of its own. There are considerable remains of the original stained glass in this window.

There have been two North windows in the Chancel, but the vestry has displaced one, and the other is reduced to the same wretched condition with the clerestorial windows of the Nave.

A huge expensive altar screen of wood, ornamented with Corinthian pillars, enshrining the ten commandments with their gilt frame, and flanked by large pictures of Moses and Aaron, half hides the East window. At the centre of the top is a dove descending, and over all something between a star, a cross, and a monstrance.

There are no traces visible of a piscina or sedilia, but these must have been removed, if there were ever any, to make room for

The Waterton Chapel,

which is the most interesting feature in the whole edifice.*

The Waterton Chapel. This Chapel was erected by the executors of Sir Robert Waterton, who died in the year 1424, in pursuance of provisions in his will, which are cited by Whitaker, and of which the substance is as follows :—

In the name of God, Amen. I, Robert Waterton, senior,

* The destructive effect of the galleries in the interior view of the church, has suggested the propriety of substituting for it a view of this very interesting chapel.

bequeath my soul to God, &c., and my body to be buried in the parish church of Methley: And to the fabric of the said church of Methley, and for the erection of a new chapel on the South side of the said church, of the length of the chancel, I bequeath two hundred pounds.

He also provided for the support of three chaplains, to celebrate Divine Service for ever in the said chapel, for the good of the souls of himself and of Cecily his wife, and of King Richard the second, and King Henry the fourth.

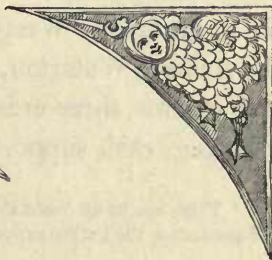
Pursuant to the provisions of this will the present chapel was erected. It is an extension of the South aisle, from which it is separated by a screen of six compartments of perpendicular tracery, surmounted with a crest of the Tudor flower.* It is lighted by three windows, (one to the East, the other two to the South,) all, in the original plan, exactly alike, of four lights, and of the greatly depressed arch of the Tudor style: but one of the South windows has been partially blocked up to receive a monument of the first Lord Mexborough, and the upper



Screen in Waterton Chapel.

* The back of this screen is inscribed thus:—*Johnes Waterton, Willa Skargill Thomas Wombwell.* And between the several Christian and surnames are the following coats. *Barry of six, ermine and gules, three crescents sable; over all a bend argent,* for Waterton: *Ermine, a saltier gules,* for Skargill: and *gules, between six unicorns heads argent, a bend of the second,* for Wombwell.

The following ornaments appear on the spandrels of the door of this screen.



tracery of the remaining portion of the same window is destroyed.

Tomb of Sir Robert
Waterton.

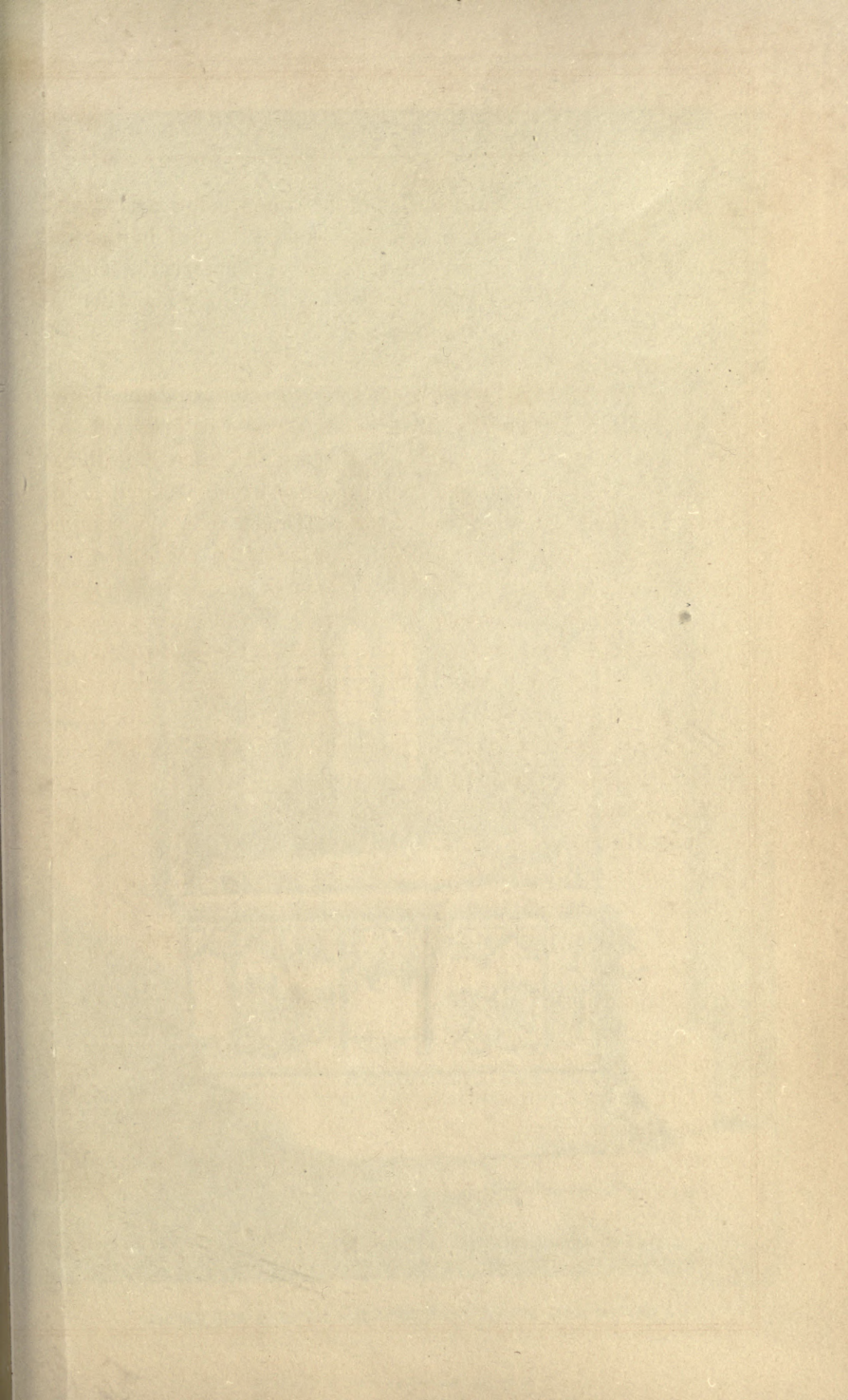
Under an enriched canopy formed in the wall between the chancel and the chapel, is the tomb of the founder, Sir Robert Waterton, and of Cecily his wife. It is thus described by Whitaker:—

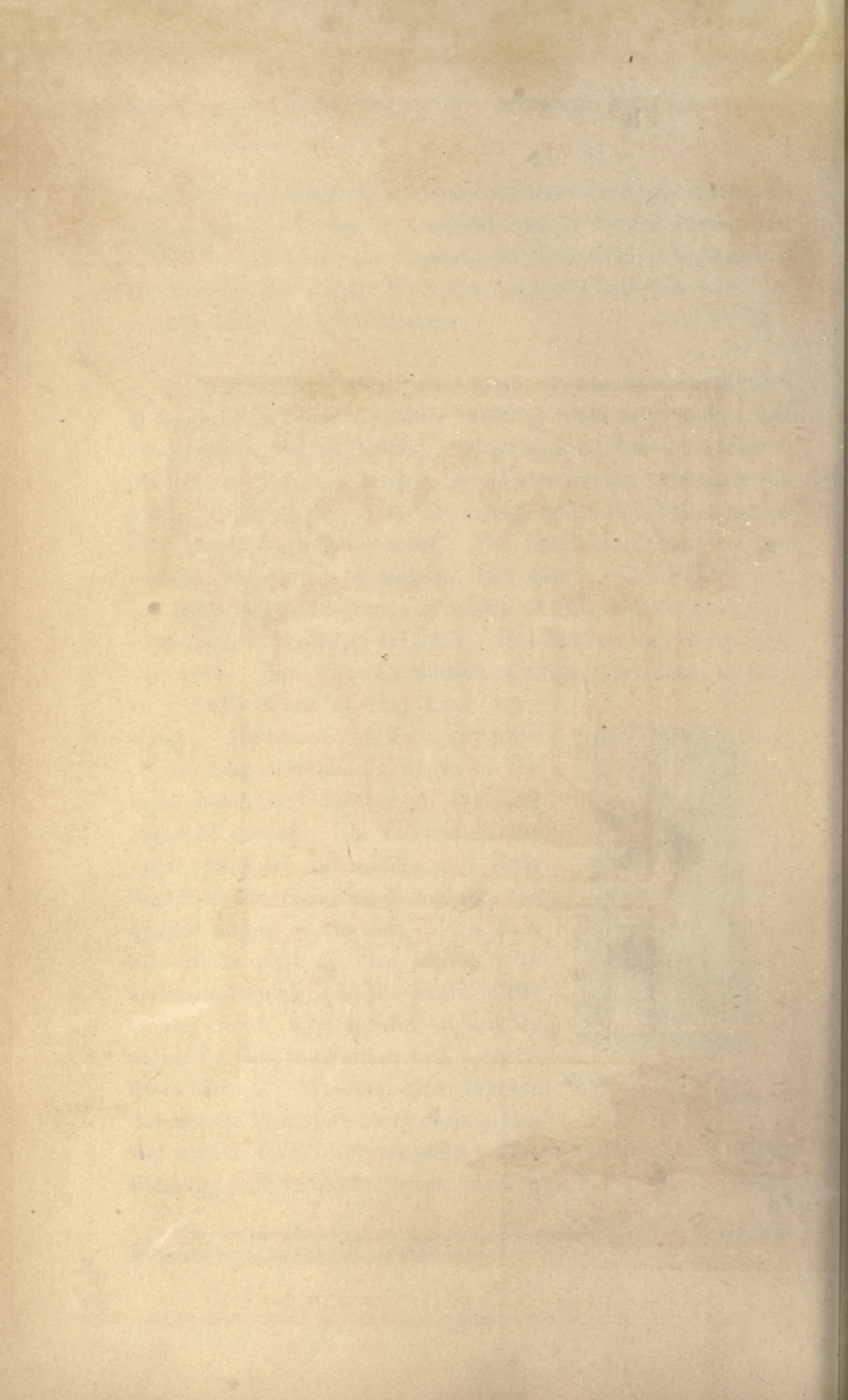
“ On a highly elevated altar tomb, are the cumbent figures of a knight and his lady, their hands elevated as in prayer, his head reposing on an helmet, crested with a plume of feathers: his feet on a lion: a large embroidered wreath surrounds his head, a collar of SS. is on his breast, and a rich belt, adorned with jewels begirds his waist. The lady’s head rests on two cushions, supported by angels. Her hair is collected in a net, and very rich head-dress. A collar of SS. or other ornament resembling it, is also on *her* neck. Her feet rest on two lapdogs, with bells. Both have a profusion of rings, represented as they were really worn at that time, very massy. He has one on the upper joint of the long and middle finger of the right hand, and another on the long finger of the left. She has one on the upper joint of the middle and little finger of the right hand, and on the middle finger of the left. On each side of the tomb are five niches, with arches and finials. In the central niche to the south is a figure apparently meant for God the Father, with a crucifix in his lap.* Westward from this are the Arms of Waterton, barry of six, gules and ermine, three crescents sable. Eastward the same empaling Fleming, each supported by an angel kneeling. On the North

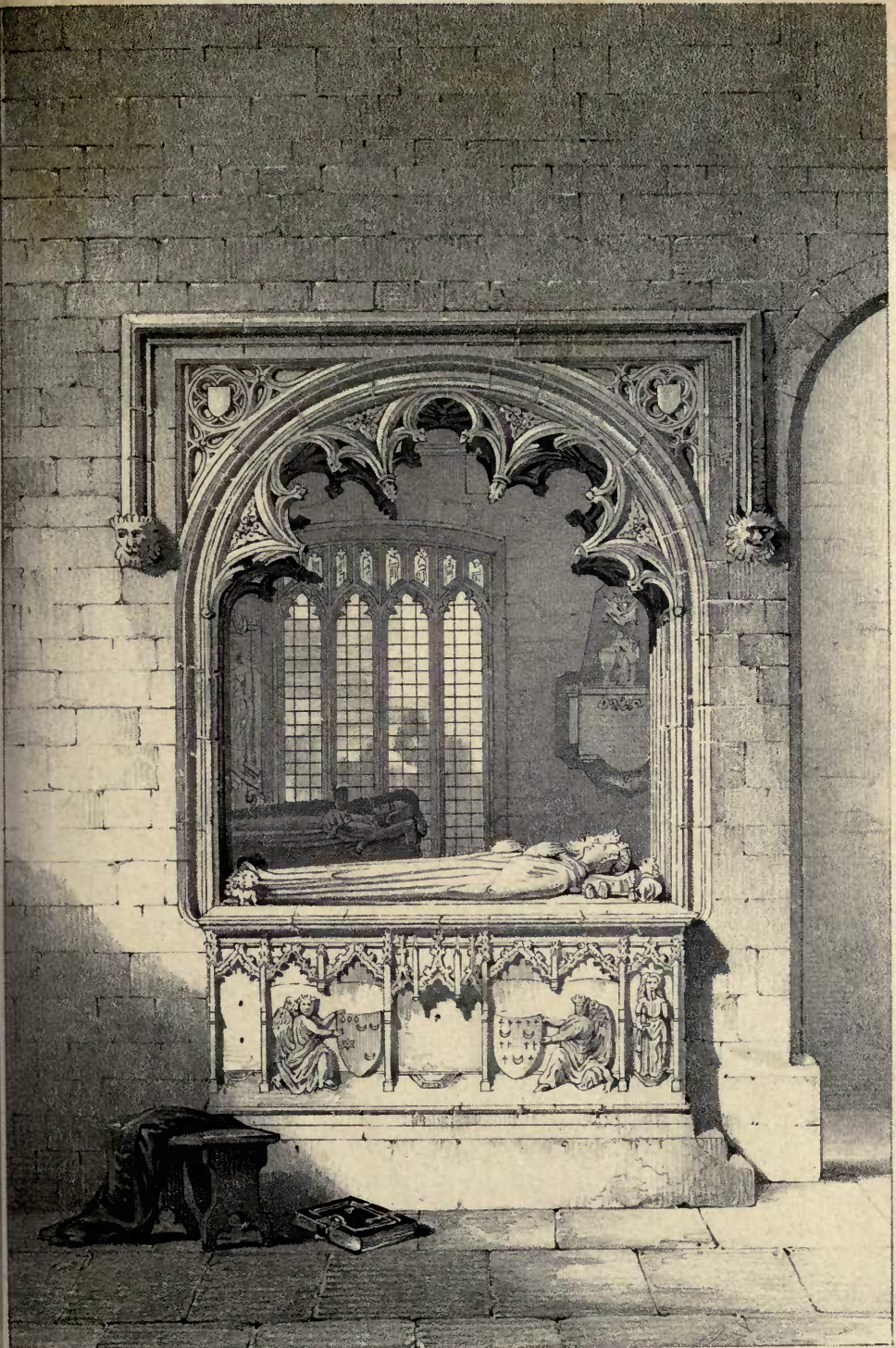


Figure in a central niche of Sir Robert Waterton's tomb.

* There can be no doubt that this is the meaning of the figure. This was the usual way of representing the Father supporting the Lord Jesus on the cross.



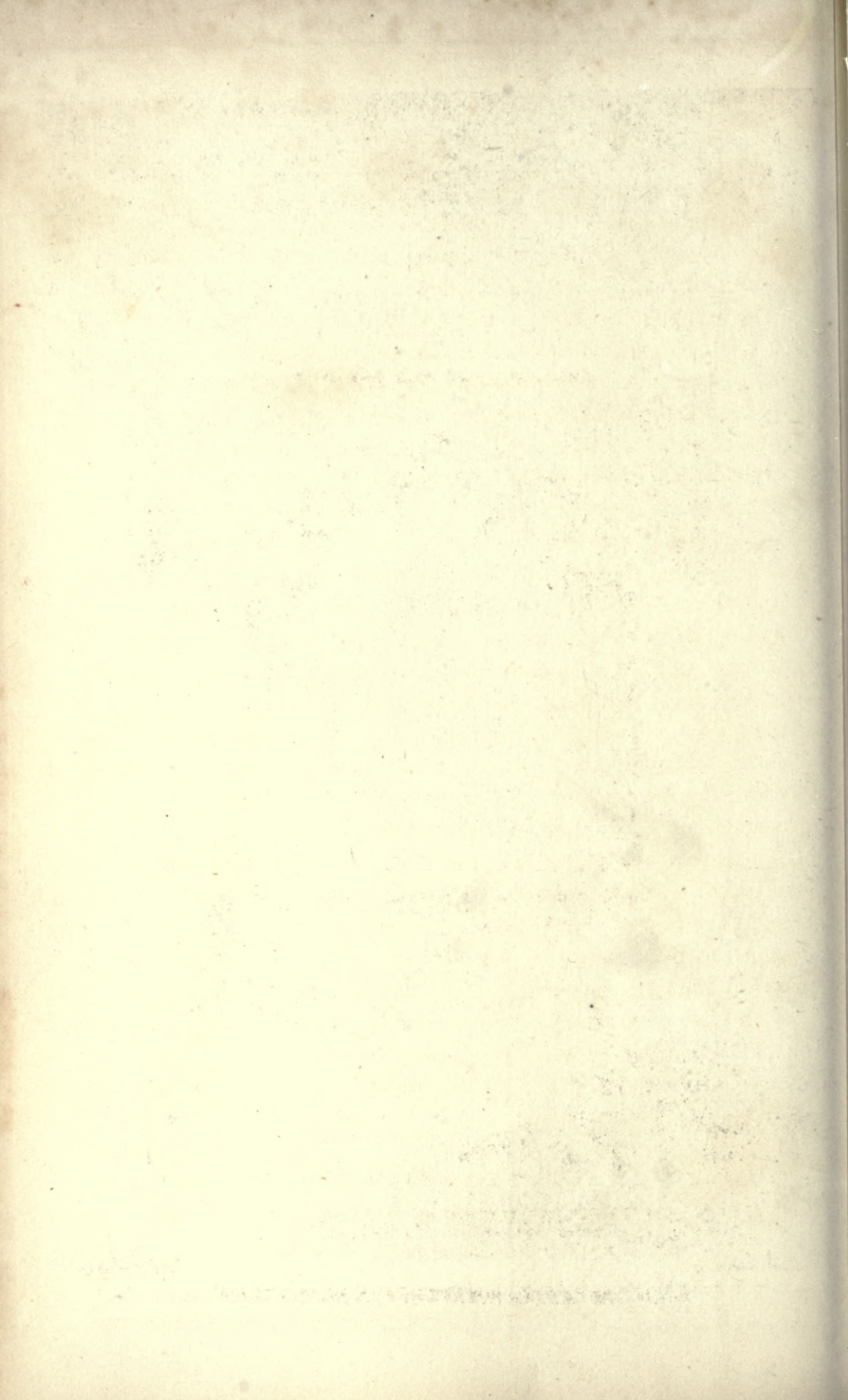




T. W. Green, del. G. Hawkins, lith.

May & Haigh, Lith^{rs} to the Queen.

WATERTON CHAPEL in METHLEY CHURCH, from the North.



side the central coat is gone.* Eastward Waterton empaling Fleming as before. Westward Waterton single, both supported like the others by angels kneeling, in the niche more westward still, an old man kneeling and holding a book and sword. The figures in the other niches are gone.”

Opposite to the tomb of Sir Robert Waterton, and beneath one of the South windows, is the tomb of Lionel Lord Welles, and Cecily his Wife, who was daughter, and after the death of her brother Sir Robert Waterton, junior, the sole heir of the founder of the Chapel. This monument is of the same general character with the former, but of fairer workmanship, as was to be expected from its later date, for Lord Welles fell at the field of Towton,† where a bloody victory was gained over the house of Lancaster, in 1461. This tomb is appropriated to Lord Welles and his wife, on the evidence of the armorial bearings, on the tabard of the cumbent knight, and on the six shields, supported by as many angels, on the side of the tomb. The tabard is painted, *or, a lion rampant, queue furchè sable*, the paternal coat for Welles, which appears empaled with Waterton (which last coat also occurs alone) on the other escutcheons before mentioned. This whole monument, though of alabaster, was adorned with gilding and colours, which have of course nearly disappeared.

We have seen that the Methley Estates passed from the Watertons through the Dymokes to the Saviles; and this chapel passing with them, became the cemetery of the latter family. The first tomb which bears their name

Tomb of Lionel
Lord Welles.

Tomb of Sir
John Savile.

* Or more probably this, like the central compartment on the south side, contained some religious emblem.

† To this bloody field Drayton thus alludes in his Polybion.

“ Small Cock a sullen brook, comes to her succour then,
Whose banks received the blood of many thousand men
On sad Palm Sunday slain, that Towton Field we call,
Whose channel gait was choked with those that there did fall;
The Wharf discoloured was with blood that there was shed,
The bloodiest field betwixt the White Rose and Red.”

and arms, is between the two last mentioned, and commemorates Sir John Savile, Baron of the Exchequer, who died in 1606, and Sir Henry the first baronet of the family, and the wife of Sir Henry, for such we must suppose the lady to be who lies at his left side. To the right is the Baron himself, in his judge's robes. At the base of the monument are two little figures of swathed infants, the children doubtless of Sir Henry and his lady, who died young. The arms on this tomb are Savile, *Argent, on a bend sable, three owls proper*, variously empaled and quartered with Golcar, Rishworth, Elland, Rochdale, Tankersley, Thornhill, and Copley.

This tomb is an excellent example of the transition from the grace and beauty of the gothic monument, (between two fair examples of which it stands,) to the more assuming, but far less truly beautiful sepulchral designs of the next century, with which it is surrounded. The general design of Sir John Savile's tomb accords with the ancient manner. The figures are cumbent, the hands are in the attitude of prayer, and the costume is that of the age and person: but the slab is supported by Ionic pillars, and a long inscription occupies the place which was wont to contain some religious emblems. The shafts of the Ionic pillars, and the slab of the tomb are of touch, all the rest is of alabaster, painted. There is, of course, no harmony with the building in which it is erected; and the whole effect is repulsive and heavy. Yet it is a handsome monument of the kind, and so far as expense is concerned, a worthy memorial of those whose honours it records.

Monument of
Charles Savile,
Esq.

The next monument in order of time, is of the age and style of the greatest pretension, and of the most barbarous and uneclesiastical taste. It is that of Charles Savile, Esq., (who died in 1741). The deceased is represented in a Roman habit; and his widow leans upon a pillar near him in an attitude of grief. This monument occupies what ought to be the arch between the Waterton

Chapel and the Chancel, but which is blocked up to receive it: thus sacrificing the beauty and structure of the Church to its cumbrous dimensions, and inapposite style. Had it been wholly different in design, and occupied the space within the arch, in the same way that the monument of the founder of the Chapel does, it would have been more beautiful itself, and have given additional splendour to the whole chapel.

The monument of the son of the last commemo-
 morated person, and the first Earl of Mexborough, Monument of the
 first Earl of
 Mexborough. is a splendid monument of its kind; its faults being those of the age, and common to all of the same date, its splendour and beauty its own: but it has half blocked up the window against which it is erected, so as to spoil the Chapel even more than the one last mentioned. The Earl is represented in a reclining attitude, but in the act of speaking, without the barbarism of Roman habiliments,* in his proper dress, and adorned with the insignia of the Bath. His coronet is by his side. On the two sides of the tomb are his patents of nobility. The inscription is as follows:

“To the memory of the Right Honourable John Savile, Earl of Mexborough, of Lifford, in the county of Donegall, Viscount Pollington, of Ferns, and Baron Pollington, of Longford, in the Kingdom of Ireland, Knight of the most honourable Order of the Bath, and L.L.D. His Lordship was the only son of Charles and Aletheia Savile. He married Sarah, daughter of Francis Blake Delaval, of Seaton Delaval, in the county of Northumberland, by whom he had issue John, Henry, and Charles. This monument is erected by his afflicted widow, Sarah, Countess of Mexborough. Ob. 27th Feb., 1778, ætatis 58. Requiescat in pace.”

The rest of the monuments in this Chapel, though rich in the interest which hangs around the last home, and the pious

* A funereal urn however appears behind him, a curious memorial of the heathen custom of burning bodies, displaced among Christians by the rite of burial consecrated by the grave of our blessed Lord.

memorials of the noble, add nothing to the purely ecclesiastical features of the Church.

In the Belfry are deposited two ancient monuments, far anterior to any of those now described. They are evidently there only to be out of the way, and have been obliged to exchange their recumbent for an erect position. They are mentioned here, because if they were restored to the Church, and to their proper position, they would afford, together with the various examples already described,* an admirable series of monuments, descending from a remote period to the present day, and well exemplifying the gradual progress from the low recumbent figure, to the canopied and decorated altar tombs of the fifteenth century, with the decline of Christian taste in sepulchral devices during the reign of Charles the First, to the close of the last century. They

might, perhaps, *most conveniently* be placed in the Waterton Chapel, but not so *appropriately* as in the Chancel, or the South Aisle immediately adjoining; because they would interfere with the historical series which the Chapel presents; and because they are, in fact, much older than that structure.



Recumbent Figure in the Belfry.

The Roof.

Before we leave the Waterton Chapel, we may mention that the roof is pannelled and painted: and that there are suspended on the walls several old swords and weapons of offence and defence, memorials of the civil wars.

* A brass in the Chancel, commemorating a Rector of the Church, and dated 1421, may be mentioned as an example of another style of monumental device, though in nothing else remarkable.

Of the South Aisle, nothing need be said but South Aisle.
that there has been a piscina in the usual place,
which proves that there was once an altar there; and that the
upper part of the tracery of two of the three windows has been
removed, so as wholly to alter their character.

Of the pewing of the Church there is no record Pews.
remaining, unless it be alluded to in an inscription
on a rudely triangular-shaped board, still attached to the wall of
the South aisle, which runs thus—

ΘΕΟΣ
ARBITER ÆQUI,
SIT M' SEDES IN CÆLO.
AVCTATE ARCHIEPI: 1624.
PER ME ROGERV HOLLINGS.

Which may perhaps be thus paraphrased.

“ I Roger Hollings placed the *seats* in this Church, under a
faculty of the Archbishop in 1624. May God, the Righteous
Judge, award to me a *seat* in Heaven.”

The character of the pewing well enough answers to this
date.

The singing gallery, in which an organ has Galleries.
lately been built, was erected two years after the
date thus assigned to the pews, as appears from the following
inscription upon it. JOHN HOLLAND WAS MY NAME, WHO GAVE
SIX POUNDS TO THIS SAME, 1626. RICHARD DICKONSON AND
ROBERT FETHER, CHIRCH WARDENS. Of the character of this
and of the rest of the galleries in this Church, we shall only
say, that like all other galleries they are a great dissight, and call
loudly for removal, if possible with due regard to the accommo-
dation of the parishioners. The present sittings are it is believed
inadequate, even with the galleries. So much the more neces-
sary may it be therefore to make such alterations as may involve
their removal.

Nothing can be more simple than the plans Improvements
and additions
suggested.
which present themselves for this purpose the

moment one enters the Church ; and which would both increase the beauty of the edifice, and sufficiently enlarge the accommodation. The South aisle asks for its counterpart on the North side of the Nave ; extending, perhaps, as the Waterton Chapel does on the South, as far as the end of the Chancel. This would involve the removal of the North wall, which is, both within and without, the most dissightly part of the whole structure. The North porch, however, would be re-erected in its proper place. The clerestory windows, and the open roof would of course be restored ; as well as the tracery of the South windows. Whether it would be possible to throw open the arch which is blocked up by the monument of Charles Savile, Esq., is more doubtful ; though question there can be none that it *ought* to be done *if possible*. The removal of the altar screen would open the East window through its whole length, and greatly improve the Chancel : and the West window of the tower would be thrown into the general effect of the Church, by the removal of the West gallery and the wall which has blocked up the tower arch ; or, if the organ gallery must remain, it might be thrown much farther back, and the organ be placed within the tower, the West window still appearing beyond it. These arrangements, with the substitution of open seats for pews, would add very greatly to the available church room, and restore this once elegant Church to much of its original beauty. So extensive alterations would of course involve proportionate expense, but the liberality of the people of Methley is seldom we believe appealed to in vain, where real good is to be effected ; and the zeal of the present admirable Rector, with his ecclesiastical taste to stimulate and direct his energies, excites a hope that ere long something of the kind may be effected.

LEEDS:

T. W. GREEN, PRINTER,

COMMERCIAL STREET.

THE HISTORY OF THE

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W. GARDNER, PRINTER,
COMMERCIAL STREET.

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Churches

OF YORKSHIRE.

Parish of Skelton.

IN Domesday* we find the following notice of the Parish of Skelton,—“In Sceltun, (Skelton) there are nine carucates † of land to be taxed, which four ploughs may till: of these St. Peter had, and has three carucates, in King Edward’s time: and the value six shillings: it is now waste. TORBER held two carucates of this land, with a hall and six oxgangs. ‡ Now one farmer (unus censorius) has it under the king, and there are two ploughs, and six villanes. ||—Value in King Edward’s time six shillings, now eight shillings.”

This King, Edward III, the Confessor, died the 4th January, 1066.

* The book entitled *Domesday book*, (Saxon, a *tax-book*), or *Liber Judiciarius vel Censualis Angliæ*, was composed in the time of William the Conqueror, from a survey of the several counties, hundreds, tithings, &c. The original is still remaining in the Exchequer, consisting of two volumes: the greater comprehends all the counties of England, except Northumberland, Cumberland, Westmoreland, Durham, and part of Lancashire, which were never surveyed, and except Essex, Norfolk, and Suffolk, which are contained in the lesser volume, which concludes with these words, *Anno Millesimo Octogesimo Sexto ab Incarnatione Domini, Vigesimo vero Regis Willhelmi, facta est ista Descriptio, non solum per hos tres, Comitatus, sed etiam, alios.*

† *Carucate*, as much land as may be tilled in a year by one plough.

‡ *Oxgang*, as much land as may be ploughed by one team or gang of oxen in one day.

|| *Villane*, a person holding land for which he was bound to certain work and corporal service.

The following documents will shew that the Parish of Skelton was of ancient date.

A. D. 1066. In an account of the land of Earl Alan, we have the following:—

“ In Ovreton, (Overton,) and Schelton, (Skelton,) a Berewick* to be taxed seven carucates, and six oxgangs, and there may be four ploughs. MORCAR had one manor there. Earl Alan has now there two ploughs and six villanes, and three bordars† having four ploughs.—Meadow thirty acres, Wood pasture one mile long, and two quarenteens‡ broad. Value in King Edward’s time £26—the same now.”

Earl Alan, of Richmond, was a relative of William the Conqueror, and probably living in his time.

“ William the Conqueror, in the third year of his reign, (on St. Thomas’s day,) laid siege to the city of York, but finding himself inable either by policy or strength, to gain it, raised the siege; which he had no sooner done, but by accident he met with two fryers at a place called *Shelton*, not far from York, who, being examined, told him they belonged to a poor fryery of St. Peter, in York, and had been to seek reliefe for their fellows and themselves against Christmas; the one having a wallet full of victualls and a shoulder of mutton in his hand, with two great cakes hanging about his neck; the other having bottles of ale, with provisions likewise of beife and mutton in his wallett.

“ The King knowing their poverty and condition thought they might be serviceable to him towards the attaining York; wherefore (being accompanied with Sir George Fothergill, general of the field, a Norman born,) he gave them money, and withall a promise, that if they would lett him and his soldiers into their priory at a time appointed, he would not only rebuild their priory, but endowe it likewise with large revenues and ample privileges. The fryers easly consented, and the conqueror

* *Berewick*, a village.

† *Bordars*, small farmers.

‡ *Quarenteens*, a furlong or 40 perches.

as soon sent back his army, which that night, according to agreement, were let into the fryery by the two fryers, by which they immediately made themselves masters of all York.”*

A.D. 1305.

Abbreviatio Rotulorum Originalium, vol. i, p. 141.

Temp. Edwd. I. anno XXXIII. (A.D. 1305). Ebor. Wills Gra de Ebor finem fecit cum R p triginta solid' p licenc ingred' quedam ten' in Skelton in Galtres ex dono. Phi le Lardiner.

In ced, &c. R. 14.

A.D. 1327.

Calendar. Inquis post mortem, vol. ii, p. 13.

Edwd. III. anno primo (A.D. 1327). Ricus de Allerton de Ebor pro Abbe de Bella Landa Skelton 1 bovat terr'. Ebor.

A.D. 1370.

43 Edwd. III. (idem p. 299).

Johes de Thorneton et Alicie uxor ejus.

Skelton

et

Bustard Thorp

} quidam reddit. Ebor.

Edwd. III. anno xliij. (idem p. 302).

P'cept est Thoma de Musgve esc' R. in com Ebor qd accepta securitate, &c. et Robto Thornton fil' et her Johis de Thornton def' et Alicie ux' ejus def' de uno messuagio cum p' tia in Ebor, viginti solidatis redditus cum p'tin in Skelton septem solidatis redditus cum p'tin in Skelton septem solidatis redditus cum p'tin in Bustard Thorp et redditu unius libri pipis cum p'tin in Ebor q' de R. tenent' incapite p' s'vicium custodiendi gaolum de foresta R de Galtres in eodem messuagio existen' p'cipiendo p'custodie gaoli p dce de R et reditz R p man' ballivos civitatis Ebor q' p tempore fuint quinq' denarios p'diem ad t'minos Pasche et Sci Michis et q' &c. ptn scis hie fac salvo &c. Ro 6.

A.D. 1401.

Temp. Hen. IV. Calend Inquis post mortem.

Vol. iii, p. 329.

26. Rad'us Duffeld

* Drake, in his Eboracum, says "I copied this Story from a manuscript that fell into my hands of no very old date."

Skelton maner' juxta Ebor extent ut de Manerio de Raskell.
Ebor.

A.D. 1438. Temp. Hen. VI. Idem, vol. iv, p. 182.

35. Thomas Duffeld.

Skelton divers' terr' &c. ut de Manerio de Haskill. Ebor.

A.D. 1439. Temp. Hen. VI. Idem, p. 187.

Elizabetha Duffeld una filiarum et Heredum Thomæ Duffeld defuncti. Skelton juxta Ebor claus' *ibm* vocat Cortburn contin' 14 acr' boscum *ibm* vocat. Ebor.

Skelton claus' *ibm* vocat Halefeld contin 3 bovat'. Ebor.

THE Church of Skelton is thus mentioned in the Liber Regis.*

Clear Yearly Value.

Liber Regis.

£.	s.	d.		£.	s.	d.
33.	8.	4.	Skelton. R. (All Saints) Redd	5.	0.	0.
			Eccles. Ebor. 1s. 8d. Val in mans.			
			cum quatuor a cr terr. arabil. per			

* The following note will assist the reader in the comprehension of some of the terms made use of in describing ancient matters connected with the church.

FIRST-FRUITS AND TENTHS.

These payments gradually grew up with the encroachments of Rome.

FIRST-FRUITS. The origin of this payment has been generally referred to the presents which were made at consecration or ordination; and which, in the first instance regulated by the value of the benefice, afterwards came to be rated at one year's income. The amount of the sums paid for first-fruits was often uncertain.

TENTHS. These were a tenth part of the yearly value of all benefices exacted by the Pope from the clergy, a tithe of the tithe, in imitation of the same proportion paid by the Levites to the High Priest. These were in England sanctioned by law, (20 Edwd. I.) when Pope Nicholas IV. granted them for six years to Edwd. I. under the pretence of his undertaking a crusade, but they had long before been paid, and indeed granted by Innocent IV. to Henry III. in 1253, for three years. The sums so due had been levied first by a valuation made in 1254, under the direction of Walter, Bishop of Norwich, and hence called the *Norwich Taxation*, and sometimes *Pope Innocent's Valor*; but upon the fresh grant made to Edwd. I. a new valuation took place (1288—1292,) which is generally denominated *Pope Nicholas's Valuation*, and is still used in estimating the value of livings in some Colleges: a third valuation of a part of the province of York took place in 1318, in consequence of the invasion of the Scotch, entitled *Nova Taxatio*. By the 26th Hen. VIII. c. 3. the first-fruits and tenths were both transferred to the crown, and a new valuation was made by commissions issued by the king under an act of parliament. This is called the valuation of the *Liber Regis*, or *King's Book*, A.D. 1535. There are two beautiful MS.S. of the Liber Regis, transcribed, as tradition says, by a monk of Westminster; one copy of which was lodged in the King's Library, and the other in the Court of First-fruits and Tenths in the Exchequer. The edition now in common use is that by Bacon, published A.D. 1786.

ann. 4s. per decim. &c. Sir Hen.
Frankland, Knight, 1719. — Hep-
worth, Esq., 1784.

The Church is an ancient discharged* Rectory in the peculiar of Alne and Tollerton, the Deanery of Bulmer, Archdeaconry of Cleveland, Diocese of York. It formerly belonged to the patronage of the Cathedral Church of York,† and on the dissolution of the treasury in 1547, came to the crown; and in Archbishop Sharp's time, the presentation was in the hands of Sir James Brooke. The present Rector, the Rev. J. Heslop, (after being 13 years Curate of the parish,) was presented to the living in 1828 by the present patron, J. M. Hepworth, Esq., Ackworth, near Pontefract. Part of the village is in the adjoining parish of Overton. The glebe land consists of upwards of 100 acres, a considerable part of which was appropriated in lieu of tithe at the enclosure which was made according to the act of the 46th George III. There was also some right of tithe arising out of Rawcliffe Ings, in an adjoining township. The glebe-house is fit for residence. The parish contains 2320 acres. Population in 1841, about 100. The recent restoration which was commenced by the late Rev. Claudius Buchanan D.D., in 1814, was completed by Mrs. Thompson in 1818, at a cost of upwards of £1000. In consideration of this munificent act, the owners of property in the parish enclosed the church-yard with the present iron railing, at an expense of more than £200. The architect who superintended this work was Mr. H. Graham, (whose private worth still lives enshrined in the memory of many

* Discharged livings are those which are not required to pay their *first-fruits* to the Bishop of the Diocese. This exemption does not extend to *tenth*s.

† The Treasurer was the fourth great officer in the Cathedral, and had particular lands and rents. Most of them now unknown—Skelton is mentioned. William Cliffe, the last treasurer resigned this dignity to King Edward VI. 1547, the reason for the dissolution was undoubtedly a sufficient one.

Abrepto omni Thesauro, desiit Thesaurarū munus.

friends,) and who with much judgment availed himself of the sister church of York to supply the ornamental details.*

A CATALOGUE OF THE RECTORS OF SKELTON.†

Joseph Darley	1538
Humphrey Swailes	1609 buried.
George Jenkyns	1610 inducted.
Hugh Scudamore	1619 inducted.
Thos. Leighen	(Probably held in commendam).... 1661
John Scudamore	1661
Edwd. Osburn	1662
William Key	1691
Thos. Mosley	1730
Wm. Tomlinson	1761
Jos. Bridges.....	1771
Thos. Place	1791
John Heslop	1828

The Church.

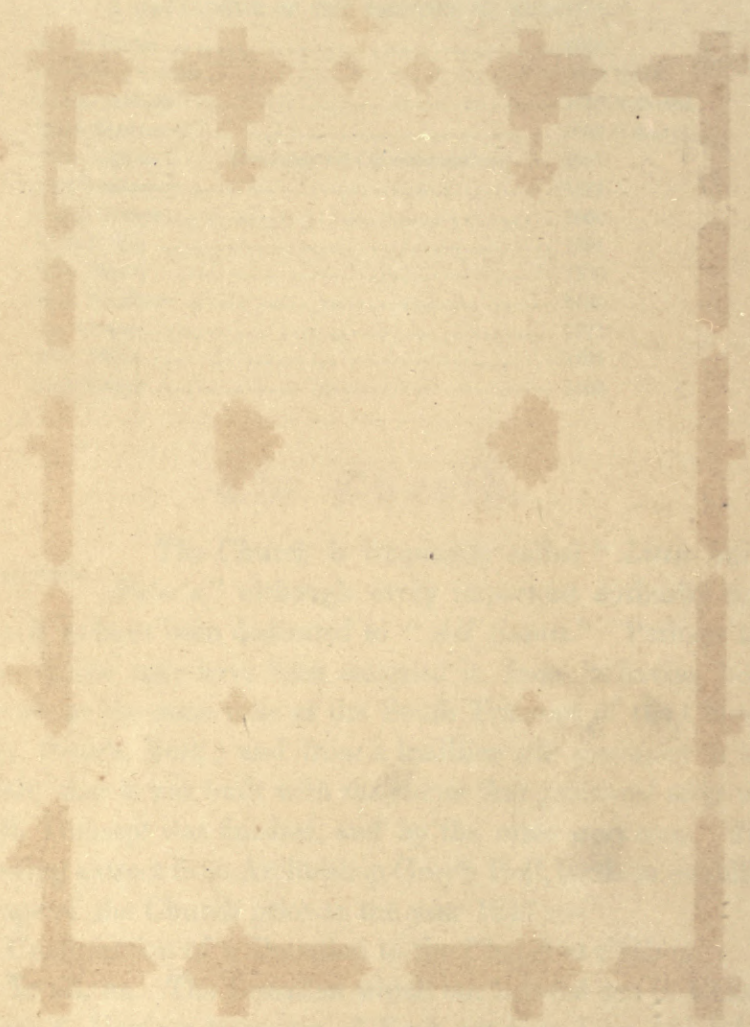
The Church is frequently called "*Little Saint* Patron Saint. *Peter's*," although every important authority considers it to have been dedicated to "*All Saints*." Perhaps the former name may have been assigned it, from its having been built about the same time as the South Transept of the Church of St. Peter's, York; and from a tradition still prevalent in the Parish, that it was built with the stones that remained after the South Transept was finished, and by the same workmen. The following extract from Archbishop Grey's Roll, tends to establish the age of the Church prior to the year 1247:—

"Confirmation of a Donation to the Chapel at Skelton.

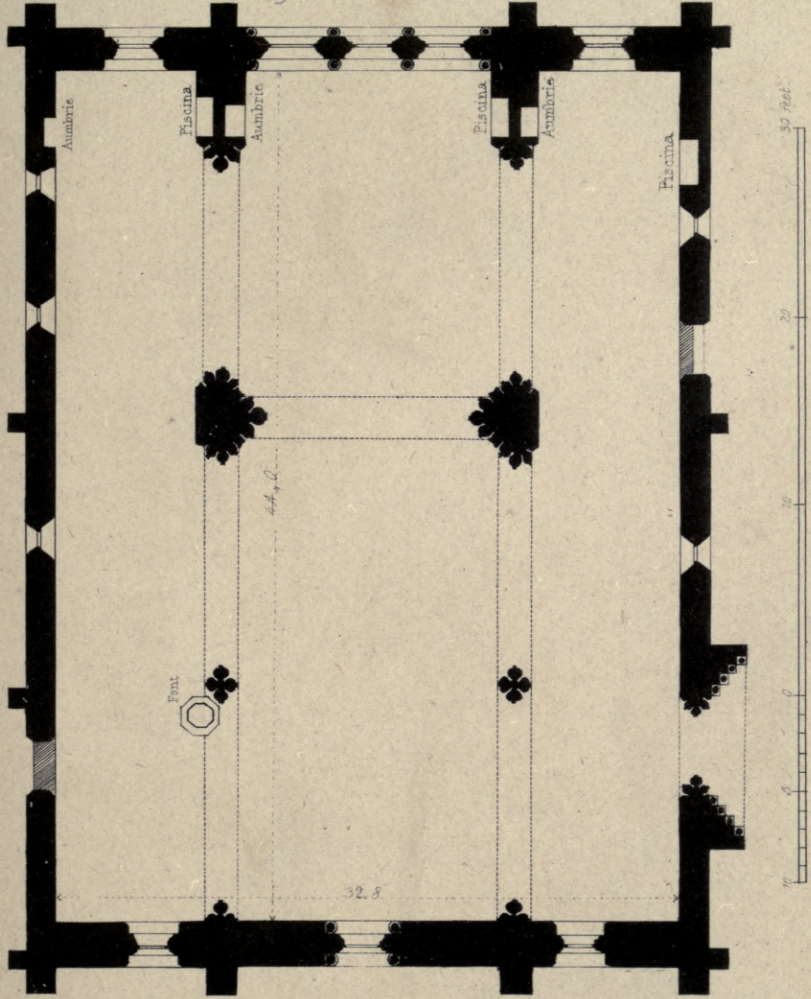
"To all, &c. The Donation which our beloved son in Christ, Master E. Hagitur, treasurer, of York, made to John de l Edes,

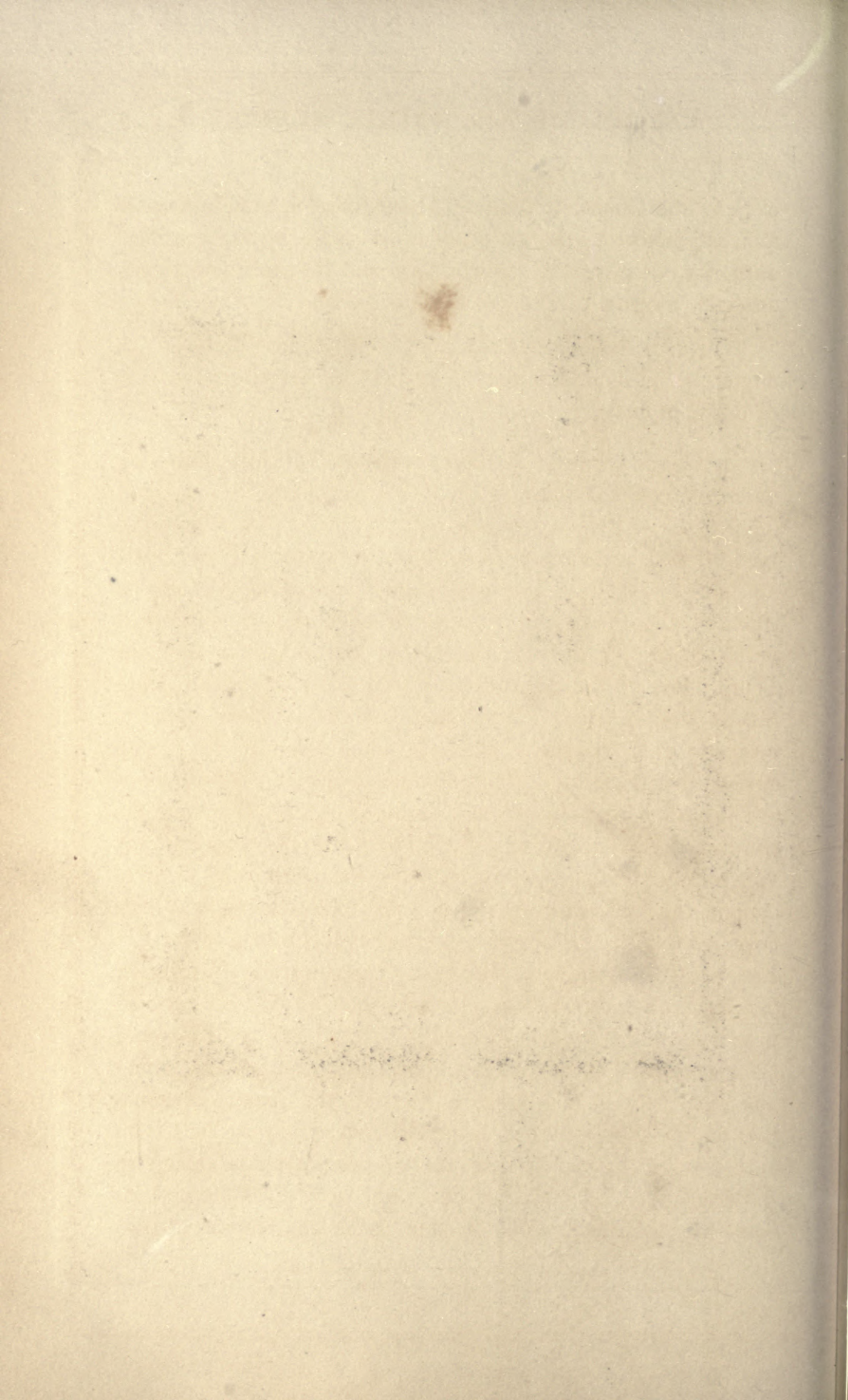
* In proof of the esteem in which Mr. Henry Graham was held, three monumental tablets were erected to his memory, by persons wholly unconnected with his family:—one at Naples, one at Rome, and one at Skelton.

† For this list, extracted from the old register books of the Parish, the editor is indebted to the present Rector, whose valuable assistance he is happy to acknowledge.



PLAN OF SKELTON CHURCH, NEAR YORK.





clerk of the Chapel at Skelton, considering it to be agreeable and satisfactory to us, we confirm the same by our pontifical authority, desiring the said treasurer and his successors to pay annually the sum of 20d. to this same person.

“In witness whereof, &c. &c. Dated at Thorp,* on the 6th day of the Ides of December, A. D. 1247, in the subscribed year of our pontificate.”

In Gent's History of Ripon we meet with the following description of Skelton:—

Gent's Description of Skelton. “It was on the 7th of April, 1731, I mounted my courser to seek the adventures I proposed; and was resolved to begin in viewing the little Church at Skelton, about two miles North from York; because it is affirmed 'twas built with the stones that remain'd after the South Cross of the Minster had been finish'd by the Archbishop Walter Grey. And indeed the South door seems to resemble that of the Cathedral; alike adorn'd once with curious marble pillars, tho' now almost demolished. Three Crosses are placed, one over the Door, the second at the East, and the third at the West end of the Church. On the top of it, are two stately arches, designed perhaps for ornament: or if to contain the bells, they are not so used. Those being in a little cover'd steeple; the largest of which has this motto, ‘Gloria in Excelsis, 1677. Richard Maskell, Church-warden: the lesser, ‘Venite exultemus Domino.’ Around the Church are handsome proportionable Butments; which, as they are strengthening and ornamental without: so no less within, is it supported by strong and beautiful pillars. Near the Altar are the remains of stone-pots for the holy water. On the Ground, within the rails is an old stone, with this inscription: ‘Orate pro anima magistri, Roberte Lovell,’ (I am informed he was Lord of Skelton, whose eldest son being unfortunately slain, as he was playing at foot-

* Bishopthorp, the present Archbishopal Palace.

ball, it devolv'd to others,) 'qui obiit xxiv. die Julij, et Anne uxoris ejus, quæ obiit xxv. die Martis, M ccccxxi.' *

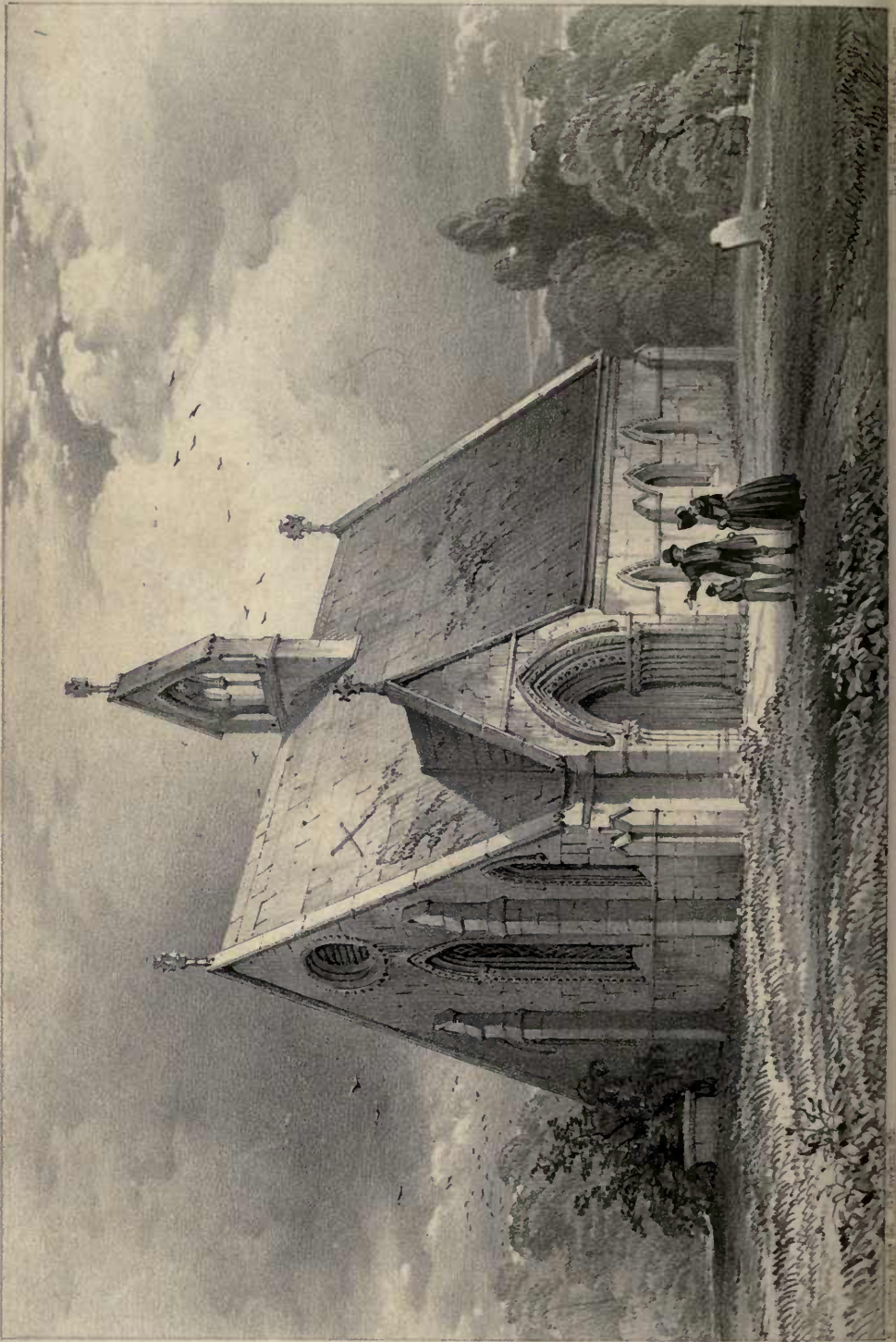
Exterior.

The exterior view presents the appearance of a Church which combines almost every feature peculiarly characteristic of the early English style of Gothic Architecture.† One high

* Gent's History of Ripon.

† The Early English style of Gothic Architecture prevailed during the thirteenth century, according to Rickman about 118 years, Mr. Whewell thus describes the characters of this style:—"The base consists of a hollow between two rounds with fillets, with a very marked horizontal spread of the lower part: the capital is no longer as in the Norman, a carved and sculptured mass, with a thick square abacus above, but is a graceful bell, with foliage tending upwards, and curling in an extremely free and elegant manner; the abacus becomes round, with a characteristic profile, and thus loses that appearance of a termination to the vertical members which it had before exhibited. The mouldings of the arch consist of rounds and deep hollows, producing very strong lines of shadow, and have a continuous and carefully marked section. These bases, capitals, mouldings, sections of piers, of window sides, of strings, and other similar features, are quite as constant in their occurrence as the pointed arch, and much more characteristic; and no view of the formation of the Gothic style at all touches the really important part of the subject, which does not take account of these circumstances."

The *arches* used in this style, were the lancet, the equilateral, and the obtuse angled; but the two former were most prevalent in large buildings, the latter in small country Churches. In the early part of this style, during what may be termed the period of transition, the semi-circular arch is not unfrequent, an instance of which we find in the north side of the choir of the Church of St. Bees. There is a great prevalence of long slender and *detached* shafts, as in the windows of the E. and W. ends and door of Skelton Church, which shafts are divided by bands. The *circular* or *Catherine* window of this style was very beautiful. The characteristic ornament of this style is the *toothed*, though sometimes found in conjunction with the *zig-zag* or *chevron*, which was peculiar to late Norman work. Of the toothed ornament, Skelton Church is a very striking and beautiful example. The *doorways* of this style were sometimes divided by a shaft, as in the South transept of York Minster, whilst at other times they consisted of one opening, as in the South doorway at Skelton. In the early stages the lancet arch-headed *window*, very long and narrow, prevailed; frequently two, three, or more of these, were connected together by dripstones, the middle one longer and higher than those at the sides. At a later period, the wall which separated the lights became reduced to a mullion, and one dripstone embraced the whole. The *roofs* of this style were like those of Norman work, highly and acutely pointed. The interior *vaulting* or *groining* was often of stone, composed of few parts, usually quadripartite, with deeply moulded ribs having foliated bosses at the intersections. The Norman pinnacle now passed into the Early English *spire*, of which that of Chichester Cathedral is a fine example. The *towers* of this age are usually flanked by octagonal turrets, or square buttresses, and in most instances the details are particularly excellent. The *buttresses* now used were deeper but narrower than those in the Norman period, and were divided into stages, and terminated in a triangular head, with frequently a small cross, flower, or other ornament on the point, but rarely amounting to a pinnacle, until very late in the style. They were placed at the angles or corners, but not diagonally as in the later styles. *Flying buttresses* were now introduced. The sides of windows and doors were rendered ornamental by the free application of detached shafts, (as in Skelton Church). *Arcades* were common. The *piers* generally consist of



pitched roof embraces the whole building, marking by the position of the Bell-gable the internal division of Nave and Chancel. Each feature of this Church deserves a special notice.

The South Door-
way.

This Door is deeply splayed with numerous shafts on either side, the alternate ones being different. The *capitals* of many of these shafts are supposed to have been borrowed from the Minster at York, and to consist of that ornament which derives its name from the plant *Geum rivale*. In the twelfth and thirteenth century, the lowly *avens* were prominently used. These with the laurel were most prominent. The *avens* of which the two in most common use were the *geum urbanum* and *geum rivale*, were exhibited in both *sacred* and *regal* ornaments. The three segments of the terminal lobe of the radical leaves gave it a place among the plants selected as symbols of the mystery of the Trinity. *Geum* is a medicinal plant, hence called indifferent countries, "*The blessed herb*,"—"*Health of all the world*,"—"*Healer of the world*,"—"*Herb Bennet or Benet*," i. e. *Benedicta*, *Blessed*. Thus the *Geum* used in ecclesiastical buildings might be at once symbolical of the Trinity, and of *Him who healeth our infirmities*. This plant, of which there are several species, belongs to the natural order Rosaceæ; according to the Linnæan arrangement to the class Icosandria, and the order Polygonia. The two species known in this country grew abundantly on the magnesian limestone, from quarries of which, the builders of this Church obtained their



Capital in the Porch.

a central column surrounded by slender detached shafts, all united by horizontal bands or fillets under one capital; though in small Churches, a plain multangular pier will be frequently found. *Parapets* were used in this style, generally plain, though sometimes pannelled. *Battlemented parapets* began to be used. Sometimes an *horizontal parapet* is used, pierced with trefoils, and supported by a corbel table.

materials, and were thus able, as in the case of York Minster, not only to procure specimens, but also to observe the plant in the stages of its growth.* The *bases* of these shafts are very deep, and the *architrave mouldings* of that bold character peculiar to this style. The Doorway is finished with a triangular head or canopy, and surmounted by a Cross. On the north and south side of the Church are two doors, now blocked up.



Cross over the Porch.

On the *South* side of the Church are two narrow Windows. On the *North* are three windows of the same description. On the *East* is an Early English window composed of three lights, all of equal height, flanked by two buttresses of the same date, and windows to give light to the aisles. On the *West* is a one light Early English window, similarly flanked by buttresses and windows. Round all the buttresses and windows, except the larger ones of the E. and W. ends, a continuous delicately-worked tooth moulding, or string course runs.



String Course.

The centre window in the E. end is composed of three lights of equal height. The jambs are faced with four detached banded shafts; round the arches and down the extreme sides the tooth moulding runs. The side or aisle windows have no detached shafts, but are surmounted with dripstones, underneath which the tooth ornament is again found.

* For more detailed information upon this interesting subject, the reader is referred to Browne's History of the Edifice of the Metropolitan Church of St. Peter's, York, p. 22, &c. which will amply repay a careful study. Also to "the Appropriate Character of Church Architecture, by the Rev. G. A. Poole, M.A., Leeds." p. 118,

The buttresses flanking the centre window are of three stages of unequal heights, and terminate with the apex of the window, and die in the wall. The buttresses placed at the right angles of the buildings are low, and finish in one stage with triangular heads.

Vesica Piscis. The most remarkable feature here is the window placed in the centre of the gable, and which has received the name of *VESICA PISCIS*. This is a term used by Albert Durer, in 1532, in his *Elementa Geometrica*, Book II p. 56. In his mode of describing a nonagon, he uses the words, "draw with the compasses three equal vesicas;" and the term seems to be used with the usual familiarity as either the term circle or triangle.* The vesica piscis was the most common symbol used in the middle ages: we meet with it every where in religious sculptures, in painted glass, or encaustic tiles, and on seals: in the latter, that is in those of many of the Ecclesiastical Courts, and in that of the University of Oxford, the form is yet retained. In this symbolical figure we see the outline of the pointed arch plainly developed at least half a century before the appearance of it in architectural form. And in that age full of mystical significations, the twelfth century, when every part of a church was symbolized, it appears nothing strange if this typical form should have had its weight towards originating and determining the adoption of the pointed arch.†

West End. The Nave window is of one light, and similar in its ornament to the Chancel window. The North and South windows are also similar to the corresponding ones at the East end. The gable is finished with a Vesica Piscis, though of inferior work to its correspondent already reverted to.

The Roof. The roof of this Church is lofty and of excellent proportions, its E. and W. ends are terminated with a cross. That a high roof is a most striking and beautiful feature

* See Gent's Mag., 1829, p. 4.

† British Critic, April, 1839.

in a church cannot be doubted. Who can behold the superb roofs of Ely, and Lincoln, and Salisbury without admiration; and who does not perceive how important a part they form in the general contour of those almost divine compositions? In Early English, and probably also in Decorated Churches, the pitch of the roof should be not less than an equilateral triangle; in the former, the ancient architects sometimes even exceeded this standard. But the usual proportion of modern times, is that of a triangle whose sides are about two-thirds the length of the base. It were much to be wished, that our modern architects considered this subject more attentively.*

Bell-gable. From the point of union between the Nave and Chancel, a light and elegant Early English bell-gable

rises, and terminates with a cross of the same style. The opening of the gable is divided by a slender shaft, forming two arches, and the recess above pierced by a small quatre-foil. In small churches the bell-gable is much more appropriate and economical than a tower. It may be made highly ornamental, and where, as in the case of Skelton, the roof is of a proper pitch, it will answer all the purposes for which the tower can be supposed to be built. The bells now hang in the roof of the church, and are hidden from the view: they would be much better removed into their proper position in the bell-gable.



Bell-gable.

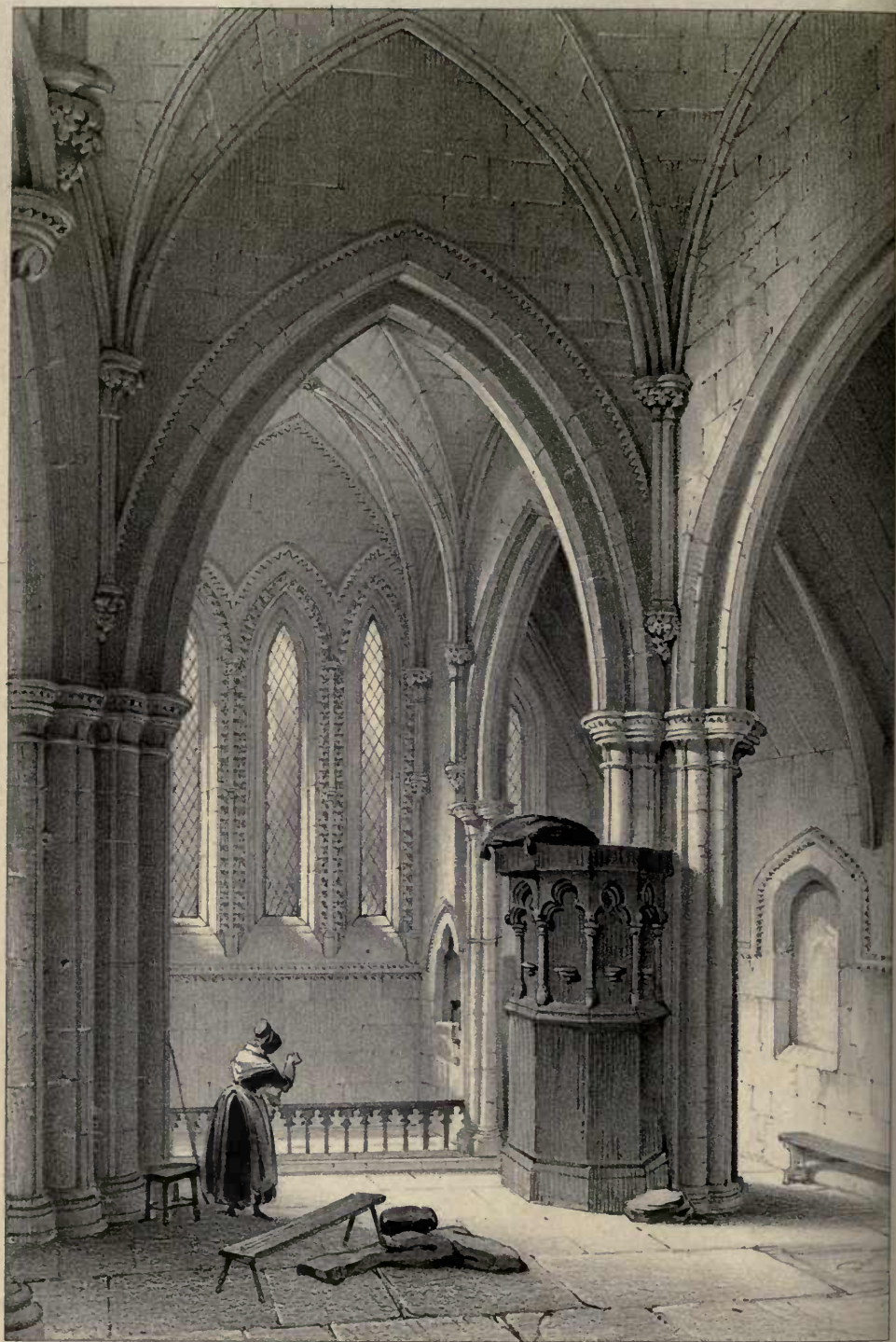
Interior.

The interior of Skelton consists of a Nave and Chancel, with North and South aisles to both.

Chancel East
Window.

This window is beautifully enriched with banded detached shafts, and with the tooth moulding running down the jambs and soffit of the arch.

* For some excellent remarks on this subject, see Ecclesiologist, vol. i, pp. 71—73.



N Compton Arch'del G Hawkins hth

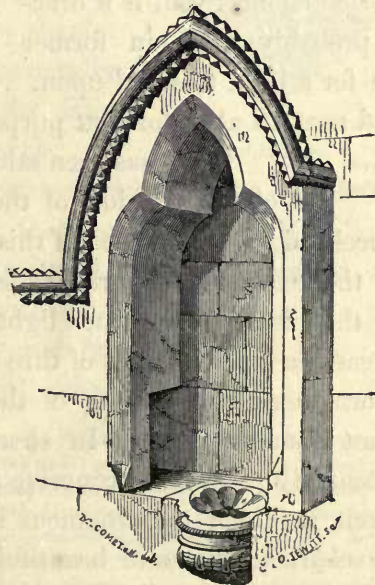
Day & Haghe Litho to the Queen

INTERIOR OF SEELTON CHURCH.

Leeds Print'd by T.W. Green, 34 Commercial Street.

Chantries. A Chantry was a sepulchral chapel, in which masses for the dead were chanted. In the twelfth century a practice prevailed, amongst wealthy and influential individuals, of bequeathing their bodies to some particular church for interment, and endowing altars for the exclusive purpose of having low or private masses said for the repose of their souls. The portion of the Church thus set apart, and which was generally the *East* end of one of the aisles, was denominated a *chantry*. A screen work, sometimes of stone, but generally of wood, called a *parclose*, commonly separated this from the rest of the building; the Chantry had the usual appendages of an altar, viz. a piscina and aumbrie.* At the East end of the North and South aisles of Skelton Church, there have been two Chantries, the piscinas and aumbries similar to those in the Chancel still remain, whilst the altars have been removed, probably in or about the 2nd of Elizabeth, 1559, when an injunction was issued to destroy all altars, save the High Altar, which we now find remaining.

Piscina. On the south side there is an Early English Piscina projecting from the wall, round the arch of which runs a moulding which is continued under the Chancel window. The basin is eight foiled, and has a water drain. Sometimes it took the name of *lavacrum*. Into this, after the priest washed his hands, which he was



Piscina.

* Sometimes, as in York Minster, one or more common aumbries contained the sacred vessels; and thus we do not find them accompanying the piscina in every chantry.

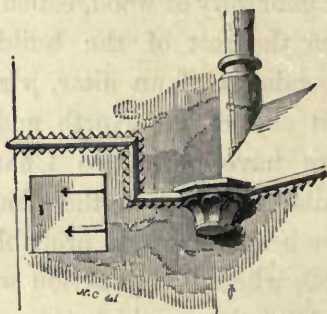
accustomed to do during the service, the water was poured, as also the consecrated elements, if by any means they had become defiled. *Lavatory* is a term frequently used, and on equally good authority, as in the contract for Catterick Church, "an awter and a *Lavatory* accordant;" and in the catalogue of furniture for the Royal Chapel at Eltham, 6th Henry VIII., towels are mentioned "for the altar and for the lavatorie." In ancient missals the terms *acrarium* and *lavacrum* are also used as synonymous with *Piscina*.

On the North side of the Chancel is an *Aumbrie* or *locker*, (now made use of for containing the parish registers,) in which the sacred utensils required for the celebration of mass, were kept. At the

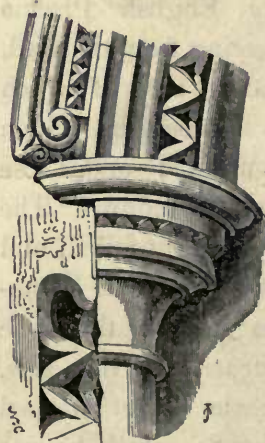
N. E. corner of the chancel wall is a bracket,

probably used in former times for a light to stand upon. Such brackets are frequently placed near an altar for that purpose.

What has been said of the Window of the Chancel, might be repeated of this, with the exception before made, that this is only of one light, whereas the other consists of three. The ornament is deserving of the highest commendation. In short it is scarcely possible to conceive a Church, in which the ornament is more characteristic and beautiful. The Windows of the Aisles are all of the same character.



Aumbrie.



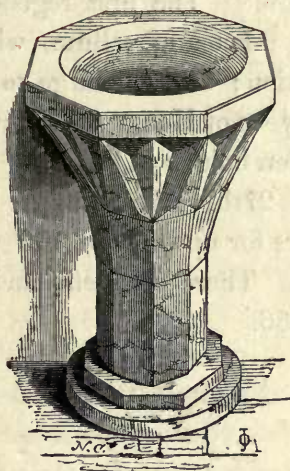
Arch Moulding and Capital inside of W. window.

Font.

The Font is early English, and octagonal.

Vaulting.

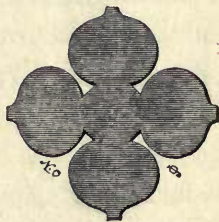
The Vaulting, which is modern, is of Early English character, and springs from brackets which rise a little above the capitals of the piers. The interior view of the Church will give a much better idea of it than any verbal description.



Font.

Piers.

The accompanying illustration gives a correct idea of the construction of a Pier belonging to this style, which is composed of an insulated column, surrounded by slender shafts. These shafts are generally banded, as we have seen in the East and West Windows of this Church.



Plan of Piers

The Pews.

The work of restoration, which went on some few years since, did, by the re-pewing of the Church, very much diminish its architectural and ecclesiastical tone. It is impossible to enter it without feeling how much more characteristic the open stalls would have been, and how much greater the accommodation thus afforded.*

* In the floor of a Church there is 20 per cent., or one-fifth lost by the most economical pewing. "Before the Reformation no seats (or pews) were allowed, nor any distinct apartment in a Church assigned, to distinct inhabitants, except for some very great person." (Dr. Burn, *Eccl. Law*, vol. i, p. 258.) "What is the HISTORY OF PEWS, but the history of the intrusion of human pride, and selfishness, and indolence into the worship of God? a painful tale of our downward progress from the Reformation to the Revolution: the view of a constant struggle to make Canterbury approximate to Geneva, to assimilate the Church to the Conventicle. In all this contest the introduction of pews, as trifling a thing as it may seem, has exercised no small influence for ill; and an equally powerful effect for good would follow their extirpation."—See *HISTORY OF PEWS*, Camb. Camden Society. Stevenson, Cambridge.

The Registers. The first register is in the year 1538, written in a book of vellum, which is headed with the following inscription: "This charge to register names was first given in y^e 30 year of Henry 8th. Anno. Dom: 1538, in y^e Ld. Abbott's Visitation holden at Byland. Jos. Darley then parson of Skelton Octob. 27th. 1538." This book contains regular entries of registers for upwards of 100 years, most of them being perfectly legible. There are deficiencies in the registers in years 1655 and 1656.



Churches

OF YORKSHIRE.

Parish of Bolton Percy.*

WE learn from Domesday, that Bolton was among the manors granted by the Conqueror to William de Percy; the Norman Baron, from whose noble lineage the parish has its second name.

“In Bodetune, Ligulf, Turchil, Ernul, had eight caracutes of land to be taxed, where there may be four ploughs. Rogelin now has of William himself, two ploughs there, and six Villains with two ploughs, and twenty acres of meadow. There is a Priest and a Church. A wood half a mile long, and half broad. The whole one mile long, and half broad. Value in King Edward’s time forty shillings, now thirty shillings.”

The piety and munificence of one of the Percy’s made a noble application of the wood here mentioned: for when the Nave of York Minster was commenced in 1291, by John le Romain, Archbishop of York, Robert Percy gave the timber for the roof, from his wood at Bolton, while Robert de Vavasour granted the free use of his quarries at Tadcaster, for the building and future repairs of the Cathedral. The memory of these gifts is perpetuated by figures in the buttresses of the West facade of the Minster.

The Manor of Bolton Percy passed into the hands of the Beaumonts, early in the reign of Edward III., in the eleventh

* Bolton Percy is in the Ainstey, or County of the City of York, about four miles North East of Tadcaster, and by the Railway, within an hour of Leeds, and half an hour of York.

year of which reign, the then Lord Beaumont obtained a charter of free warren in all his demesne lands there. The Beaumonts had a Manor-house near the Church.

In the Nonæ Rolls occurs a notice of the Parish of Bolton Percy, which affords curious information as to the condition of the place, and the strict inquisition which was then made by assessors of taxes.

In the 14 Edw. III., a grant and subsidy was made of Ninths and Fifteenths, &c. &c. A Commission was issued and directed to the Assessors and Venditors on the 26 Jan., 15 Edw. III., whereby they were instructed to levy the Ninth of Corn, Wool, and Lambs in every parish, according to the value at which Churches were taxed, (this means Pope Nicholas' Valor and Taxation, &c.) and were directed to take inquisitions upon the oath of the parishioners in every parish.

The Prior of Saint Oswald and Franciscus de Barneby were the two Assessors.

Com Ebor. Cuj' pochī vz Thm̄. de Staynford, Thm̄. Rayner, Thm̄. fil Isabelle Walts, fil' Henri de Colton, Thm̄. Lyly, Johis Oliver, Robtus del Shippen, Thm̄. fil' Robti', Johs le Carter, Johs Cowhurd de Bolton, Wills Stert de eadm̄ et Rogus le Feryman pochī ecclie de Bolton Percy ad hoc sup' sacrm̄ suū p̄sentant p' indentur' int̄se et Priorem et Franc' confect' et alt'natim sigillatas qd̄ nona garbar. veller and agnor de tota poch'val' hoc anno xxx^{li} et non plus eo qd̄ nona ps garbar veller et agnor nō potest attingē ad taxam q decia feni valet vij m̄r' oblatoes et decia quadragesimales et albe decie valent viij m̄r' et q' lave et agni sunt debit p̄c et maxima murina bident' ibidm̄ existit in anno p̄senti.

Itm̄ p̄sentant qd̄ nō est aliquis m̄ cator infra dcam pochiam nō vivens nisi de agricultura.*

The Church of Bolton was given by Picote de Percy, to the Priory of Nostall; but in the year 1150, the Prior and convent of Nostall transferred the patronage to the Archbishop of York.

* Nonarum Inquisitiones in Curia scaccarii, Temp. Regis Edw. III., p. 228.

At least this is the account which Drake gives, on the authority of Torre's MSS., but it is more probable that though under the circumstances to be mentioned presently, the Archbishops of York may occasionally have appointed *Vicars* of Bolton, the *Rectory* was not in their gift till the beginning of the fifteenth century: for Thomas Parker (1411) is the first Rector whose collation by an Archbishop is sufficiently determined.

In the year 1323, Pope John XXIII. appropriated it to the table of the then present Archbishop during his life, with power at his decease, to reduce the Church to its pristine state: whereupon the Archbishop appointed Robert de Byngham his vicar, assigning him a competent maintenance.

Drake gives the following catalogue of the Rectors of Bolton Percy, on the Authority of Torre's MSS.: but it is necessary to remind the reader of the doubt as to the patronage of the Rectory, until 1411:—

<i>Temp. Instit. Anno.</i>	<i>Rectores.</i>	<i>Patroni.</i>	<i>Vacat.</i>
1250	Radul. Briton Dom Rog. d' Oyley	Collat. Archiepis.	
1309	Baldwin de St. Albans cler.	Idem	per mort.
1323	Rob. de Byngham, presb.	Idem	per resig.
1327	Nich. de Duffeld, presb.	Idem	
1340	Joh. de Pulkore, cap.	Rex, Ed. III. sede vacant.	per resig.
1345	Will. de Shireburn, presb.	Archiepisc. Ebor.	per mort.
1349	Thomas de Halwell, cler.	Idem	per resig.
1351	Joh. de Aylestone, cap.	Idem	per resig.
1353	Joh. de Irford, presb.	Idem	
1365	Adam de Hedley, vel Clareburgh	Idem	per resig.
1370	Tho. de Halwell	Idem	per mort.
1372	Hen. de Barton, presb.	Idem	
	Rich. Digell, presb.	Idem	per resig.
1407	Will. Crosse, presb.	Rex sede vac.	per resig.
1411	Tho. Parker, presb.	Archiepiscopus Ebor.	per mort.
1423	Joh. Sellowe, presb. decret. B.	Idem	per mort.
1438	Tho. Kempe	Idem	
1449	Joh. Berningham	Idem	per resig.
1450	Ric. Tene decret. D.	Idem	per mort.
1463	Joh. Sendale, LL.D.	Idem	per mort.
1466	Tho. Pierson, decret. D.	Idem	per mort.
1490	Rob. Wellington, presb. sepult. apud. Gilling	Idem	
	Hen. Trafforde, decret. doct.	Idem	per mort.
1537	Arthur Cole, cler.	Idem	per mort.
1557	Rob. Johnson, cler. L. B.	Idem	
	Tho. Lakyn, S. T. P.	Idem	per mort.
1575	Edmund Bunny, S. T. B.	Idem	per resig.
1603	Rog. Akeroyde, S. T. P.	Idem	per mort.
1617	Hen. Wickam, cler.	Idem	
1660	Tobias Wickam, cler.		

Between Henry Wickam (1617) and Tobias Wickam, (1660) should have been mentioned Henry Fairfax, D.D.; but as Torre took his materials from the records of presentations, and as the name of Fairfax in those times is no warrant of regularity, the omission is easily accounted for. Henry Fairfax was younger brother of Ferdinand, Lord Fairfax, whose monument we shall have to mention presently; he died in 1665, and therefore did not comply with the times at the Reformation, as his successor Tobias Wickam was appointed in 1660. It is somewhat remarkable that the only inscriptions remaining within the altar rails commemorate those, who seem, so far as presumptive evidence goes, to have come in irregularly. They record that Henry Fairfax, formerly Rector of Bolton Percy, and his wife, died in 1649 and 1665, and two of their children in 1654.

To this catalogue the following names may be added,—

1697 WILLIAM PEARSON, LL.D.

1715 THOMAS LAMPLUGH.

1747 WILLIAM HERRING.

1774 JOHN MARSDEN.

1796 ROBERT MARKHAM.

1837 WILLIAM VERNON HARCOURT,

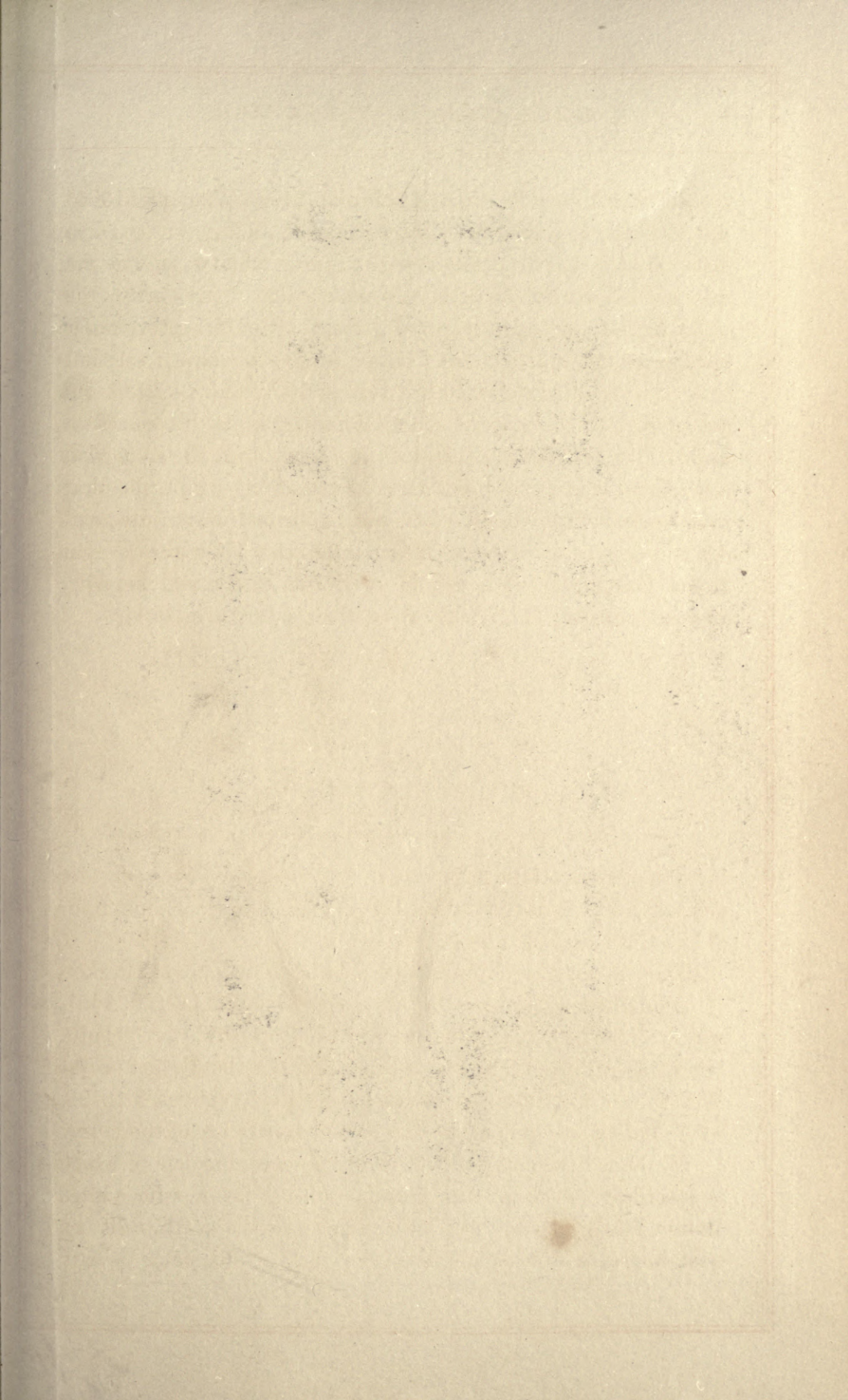
Prebendary of Newbald, and Canon Residentiary of York, the present Rector.

Some of the names occurring in this catalogue deserve farther mention for their care of the fabric of the Church of Bolton, or of the Cathedral of York.

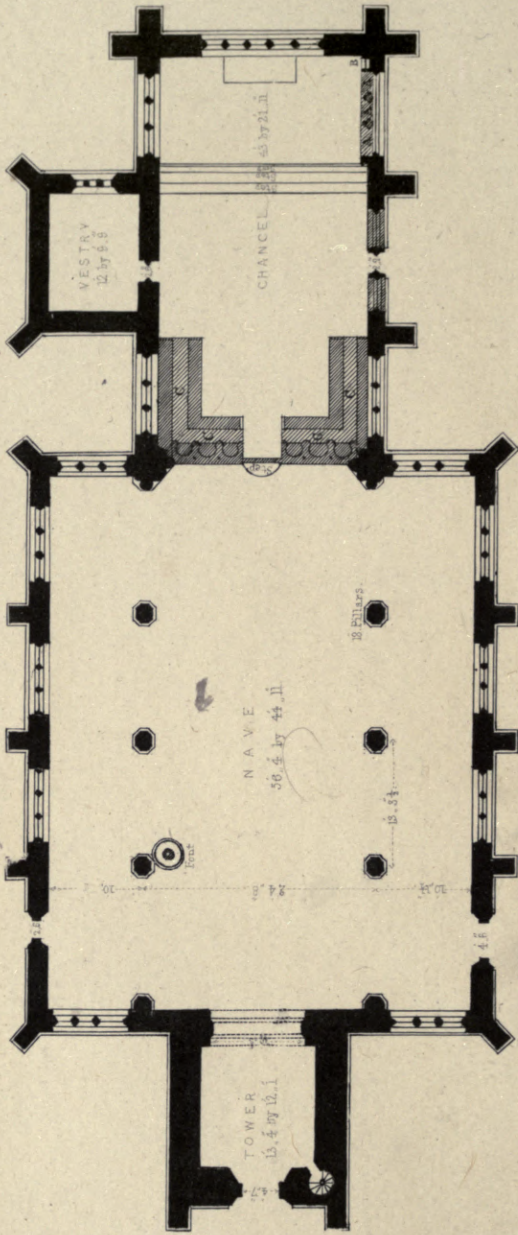
The present Church of Bolton was built by Thomas Parker.

John Berningham was treasurer of York from 1432 to 1457, within which time the West towers of the Cathedral were rebuilt. His name, with the figure of a bear, is cut in bold relief on the West face of the Southern tower. By his will, proved May 28, 1457, he left fifty pounds for the farther reparation of the fabric.

William Pearson rebuilt the rectory house, the date of which is inscribed on the South Porch, 1698. Gent, who visited Bolton about twenty years after Dr. Pearson's death, calls it a neat house, with fine gardens, and adds: "his name is still



GROUND PLAN OF THE CHURCH,
BOLTON RECTY.



A. Sedilia
B. Piscina
C. Stalls



precious in respect of that behaviour, learning, eloquence and piety which adorned his life.”

Thomas Lamplugh was the grandson of Archbishop Lamplugh. He was Prebendary of Knaresbro', and Canon Residentiary of York. To him the painted glass still remaining in the Chancel of Bolton Church owes its preservation.

The Rectory of Bolton was valued in the King's books at £39. 15s. 2½d., and was returned by the last parliamentary commissioners at £1540.

The Church.

We have already seen that there was a Church in Bolton Percy at the Conquest, but of this fabric there are no vestiges remaining, nor indeed of any structure intermediate between that time and the date of the present Church, which was built by Thomas Parker, who died Rector of the Parish in 1423. The pious and munificent builder did not live to see the dedication of his work to its solemn service; for a commission issued, dated July 8, 1424, to the Bishop of Dromore, to consecrate the Church and Church-yard, and the High Altar of the Church, newly erected and built. The original authority for attributing the work to Thomas Parker was a tombstone on the South side of the Altar, which has since perished.

Church of
All Saints,
Bolton Percy.

The Church is dedicated to All Saints, and consists of a Tower, Nave, North and South Aisles, Vestry, and Chancel. The Wooden Porch can scarcely be mentioned as a component part of the fabric.

Exterior.

The Tower is of four stories, supported by small and narrow buttresses of seven stages. Above the battlements rise four crocketed pinnacles. The arch of the west door is four cen-

tered, and has dripstones finished without either returns or bosses. The window immediately over it is of three lights. The upper story of the tower is of later date than the rest of the Church, and has very plain square-headed windows, without dripstones, or any architectural decorations. This is the only part of the Church, (with the exception of the south porch, a mere wooden appendage,) which is not in perfect keeping with the general design.

The Bell-chamber contains three Bells, appropriated to the respective townships, Steetley, Colton, and Nunappleton. In tolling the Bolton Percy Bells, the death of an inhabitant of each of the townships is indicated by the final ringing of the Bell supplied by that township.

In 1605, the great Bell was re-cast at Bradford, and in 1609 the middle Bell was re-cast at York.

Gent gives the Inscriptions on the Bells as follows:—

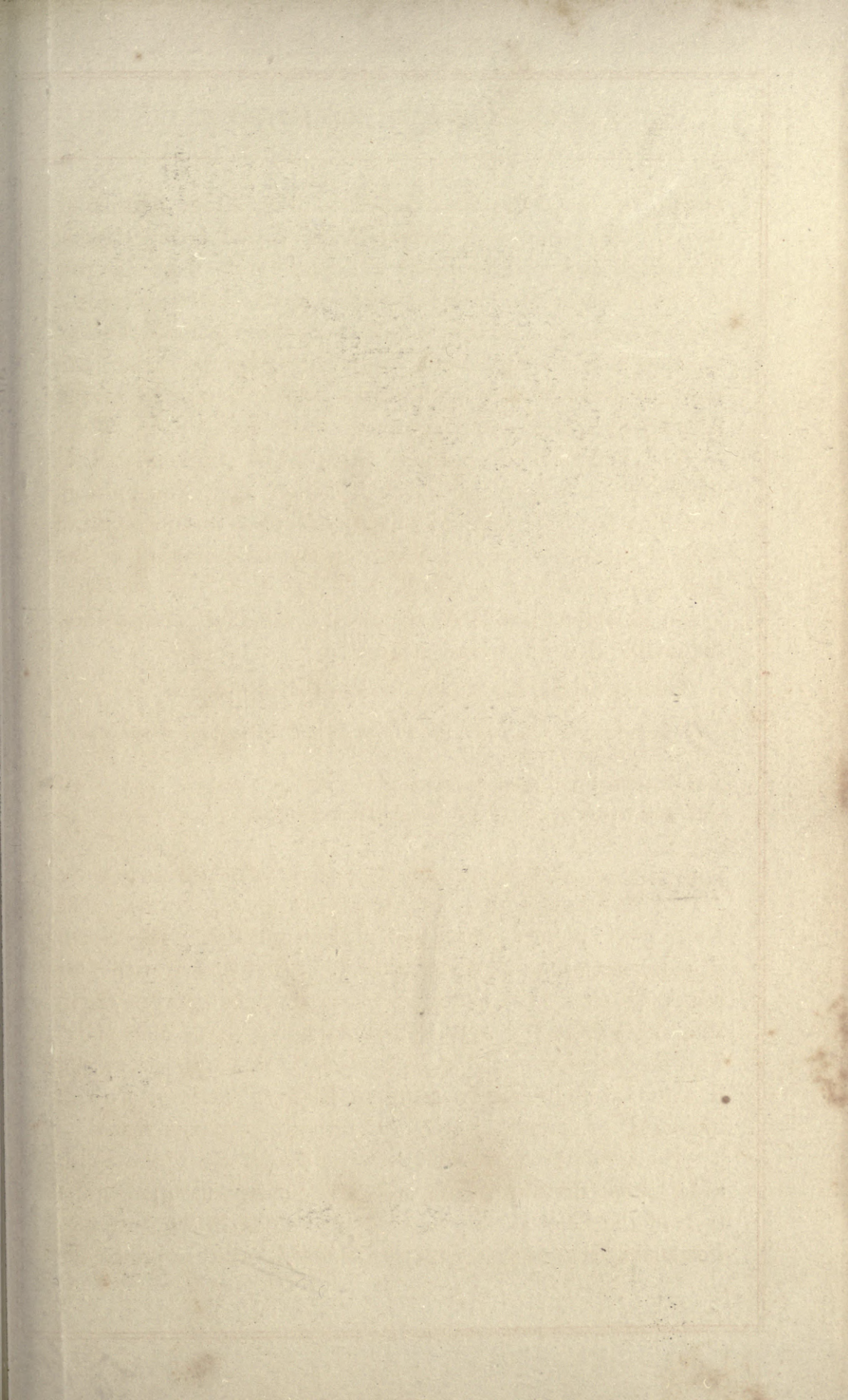
I. *In jucunditatis sono sonabo tibi Domine, et in Dulcedine vocis cantabo Tuo Domine, 1605.*

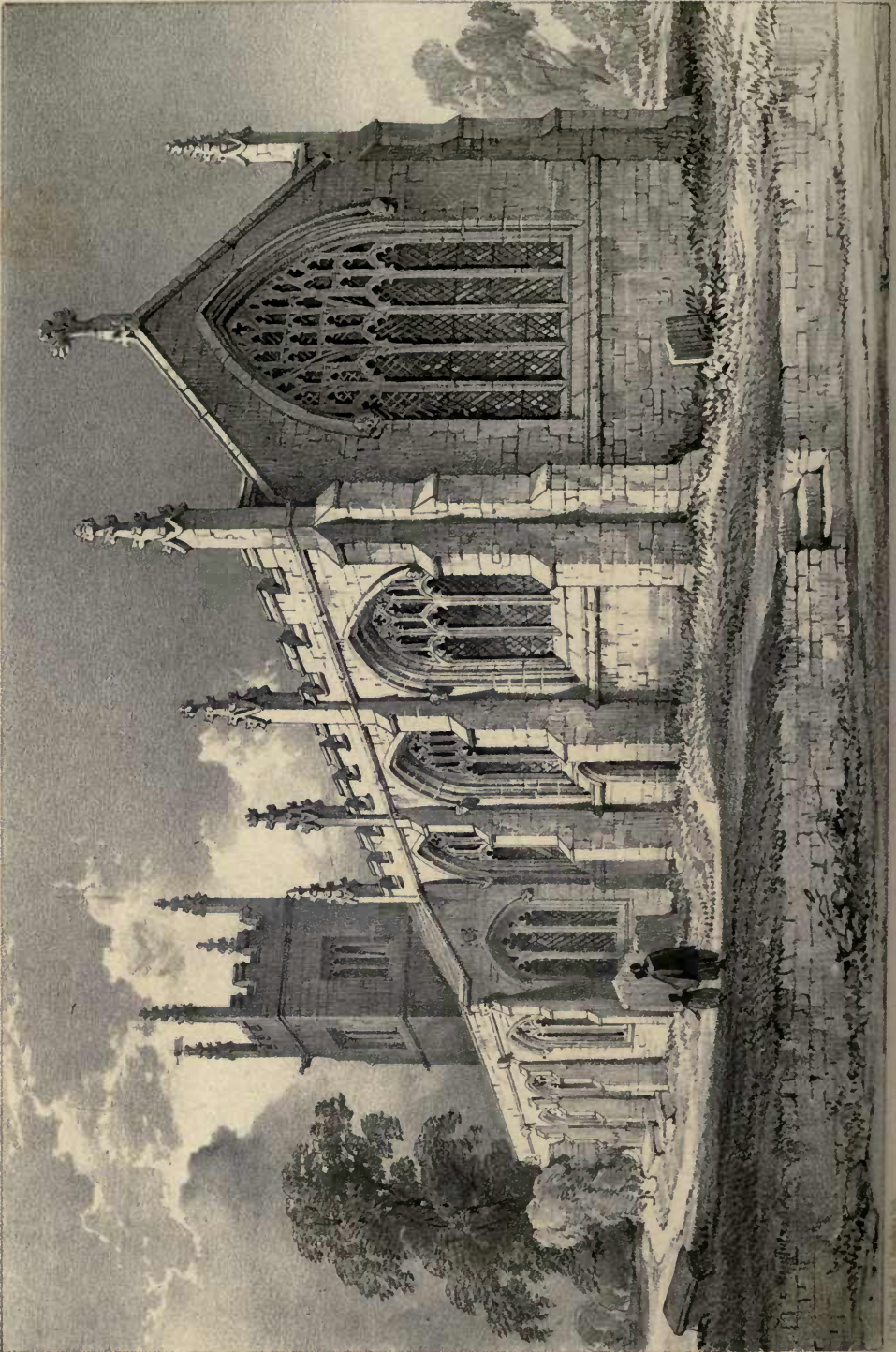
II. *Deo Gloria Pax Hominiibus, 1628.*

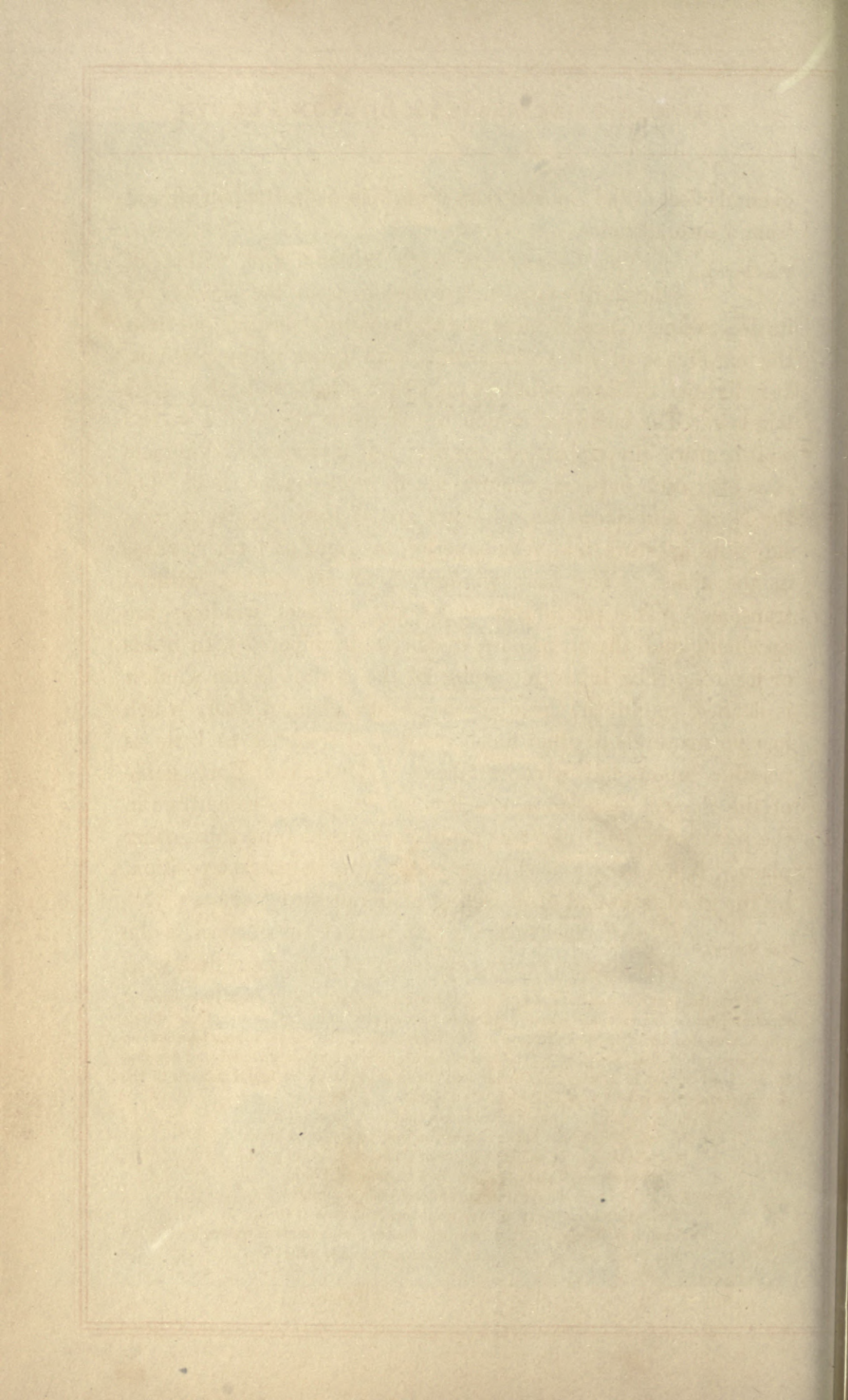
III. *Non formam spectas Domini, sed supplicis fectas, 1620.*

The West window of the North aisle is of three lights, with a dripstone with plain returns. The North door is very plain, and without a Porch. The North windows are three in number, of three lights, and with four centered arches, with buttresses of three stages between them. The angles also of the aisles have buttresses set on diagonally. The East window of the aisle answers to that opposite, except that the dripstones are finished with heads. The lower parapet moulding is terminated at each extremity by grotesque masks.

The same description may serve for the exterior of the South aisle, except that a wooden porch, without any attention to the style of the Church, has been built over the South entrance. Fortunately it is covered with ivy, so that it rather improves the







general effect of the Church than otherwise, at least when viewed from a little distance.

The Chancel. The Chancel is both without and within of singular beauty, not so much from the richness of its decorations, (though these are by no means meagre,) as from the excellence of its workmanship, and grace of proportions. It is lighted by three windows on either side, with a great East window. The buttresses which are of three stages, die in the wall beneath the embattled parapet; but a crocketed pinnacle rises over each buttress, though not in continuation of it. On the North and South the windows are of three lights, of considerable aperture, and very superior in grace of form to those in the aisles. The East window is of five lights, without transoms. The mouldings of all the chancel windows are excellent, and the dripstones of all are terminated with heads or figures. The lower moulding of the central South window is carried round the head of the South chancel door, which has no spandrels or other finish, so that it trenches as little as possible upon the window above. Over the East gable of the chancel is a stone crucifix, which was for some time in the rectory garden,* and was probably brought from some other place. It has been placed in, or restored to, its present position, by the good taste and good feeling of the present Rector.

The Vestry. Attached to the North wall of the chancel is the low square Vestry, evidently of the same date with

* The frequent conversion of the decorative parts of Churches, and even of their essential furniture, into ornaments for pleasure grounds and secular buildings, is one of the things which most frequently distresses the eye of the Churchman. The following lines on a font so desecrated, which first appeared in the Ecclesiologist, derives authority from being adopted by the Lord Bishop of Down and Connor and Dromore, into his inaugural address to the Architectural Society lately established in his dioceses.

“Go, friend, the Church’s Ruler tell, that by a doom severe,
To bear the garden’s flowery store you saw me stationed here;
Me, who in ancient hallow’d house of Christ installed of yore,
Plants of Celestial parentage and flowers ambrosial bore,
For sons of men, baptiz’d in me and my life-giving flood,
Of water and the HOLY GHOST were born, the Sons of GOD.
Now all is changed! Those flowers of earth I soon to earth resign,
Oh! woe is me! O glory once my own, no longer mine!”

CHURCHES OF YORKSHIRE.

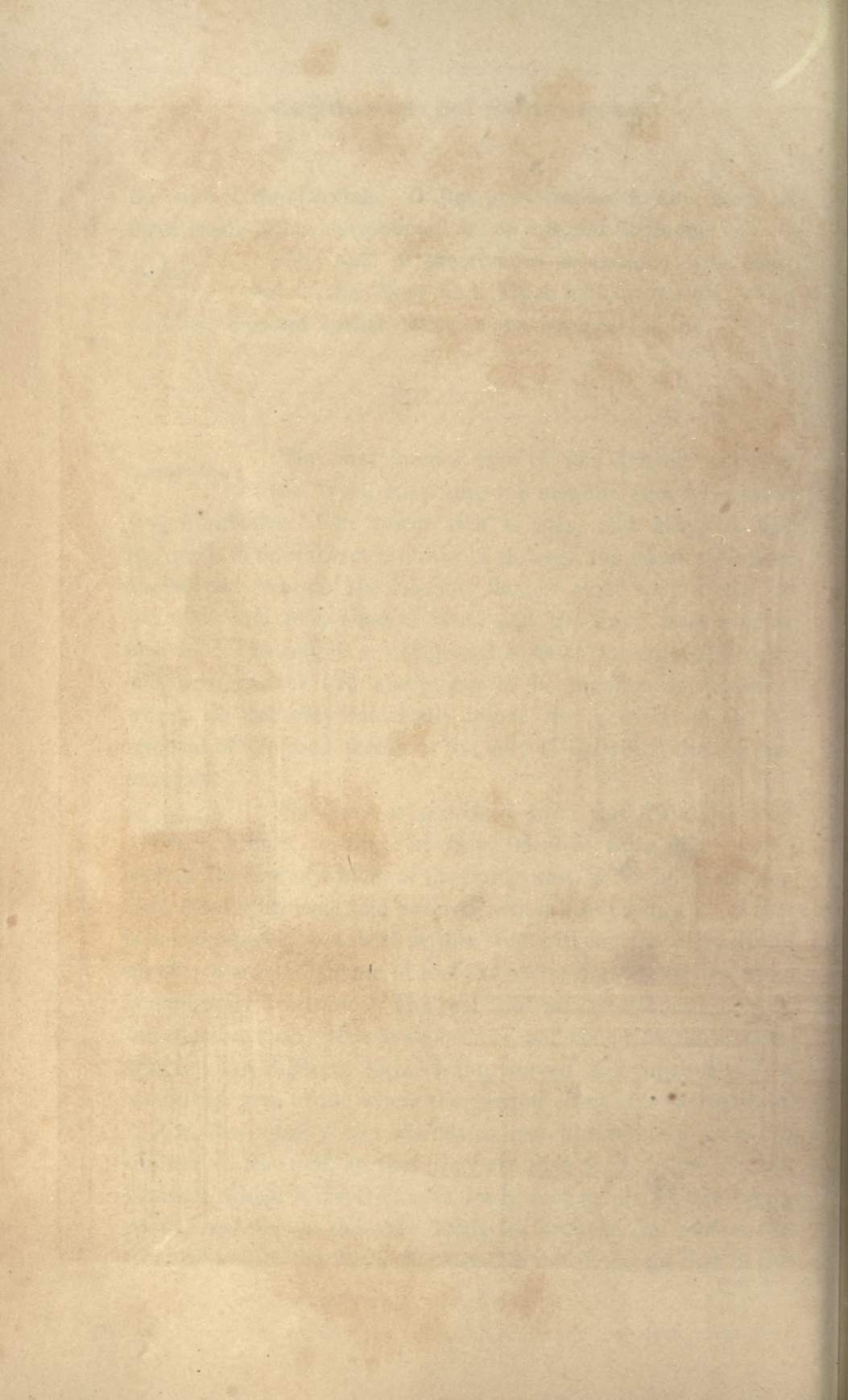
the rest of the Church. It has one window to the East, of three small lights, surmounted by an angular dripstone.

The Roof. The roof of the chancel is covered with lead, that of the Nave and Aisles with grey slate. The roof will demand farther notice, when we speak of the

Interior.

General effect. The first interior view of the Church, entering at the West, supposing the singing gallery away, is very impressive. The tower arch is open, and lofty, so that the eye is at once directed onwards, through the midst of slender shafts, and beneath the elegant, though very simple roof, to the wide and lofty chancel arch, and the great East window beyond. The pulpit is not placed so as to interrupt the view, and with one or two exceptions to be mentioned presently, which do not very materially injure the general effect, the removal of the rood screen is the only thing which the eye has to regret.

The Nave and Aisles. The Nave is separated from the Aisles by four arches, resting on three slender octangular piers; against the first of which, at the north-west, is the large circular font, lined with lead, and covered with a heavy canopy. There is no clerestory, but both within and without the difficulty of making a single expanse of roof otherwise than clumsy in effect is admirably overcome. The roof is of oak, and though of very considerable span, without tie beams; and the principal timbers, between the different bays, being curved and finished with a moulding, give to the whole the general effect of a vaulted roof. In the Nave and Aisles the slates rest immediately upon the timbers of the roof, so that they are seen from below: in the Chancel, which is covered with lead, wooden planks are interposed; and this is the only difference between the roof of the Chancel and of the Nave that need be noted, except that in the



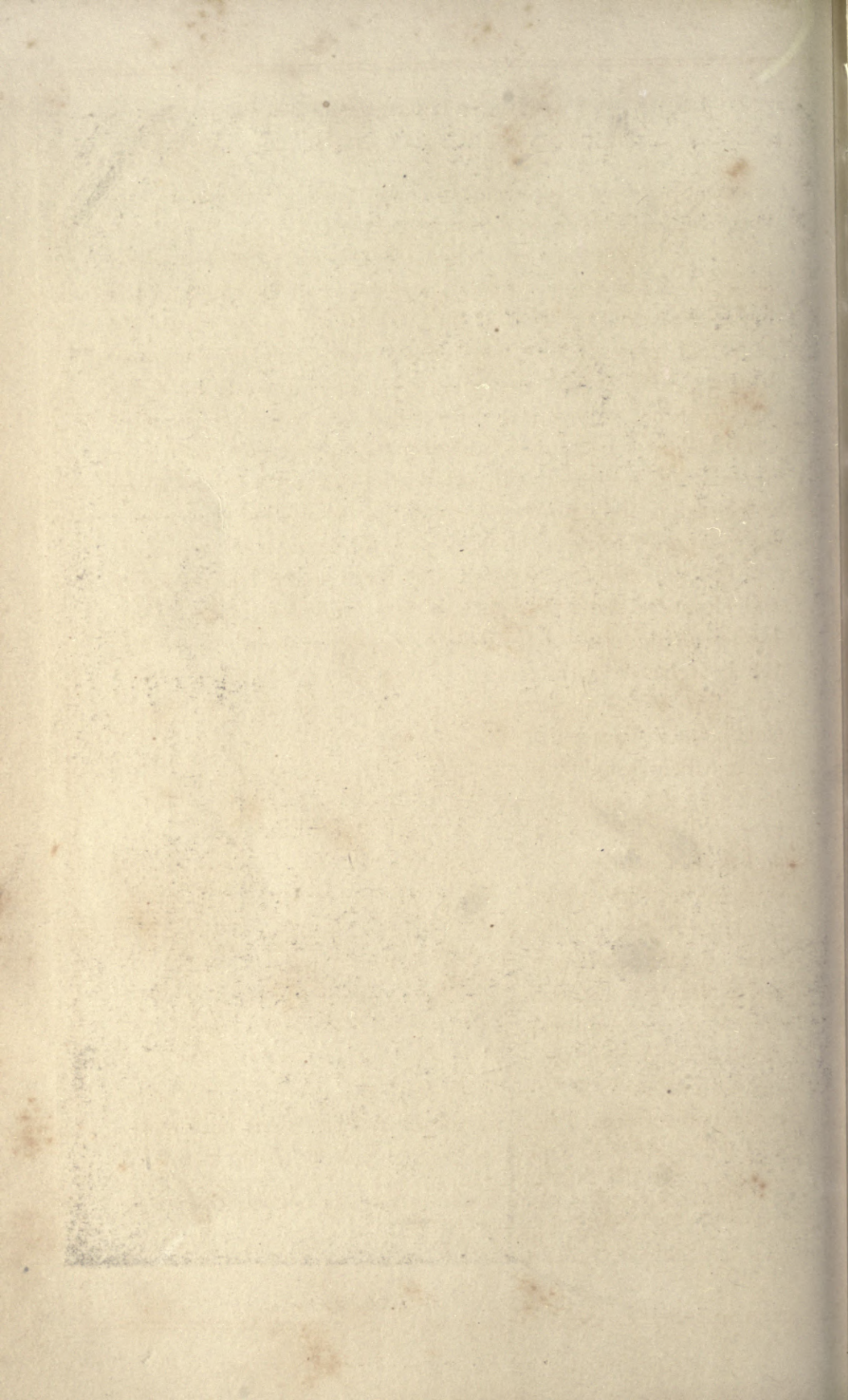


J. W. Higgin del. G. Howland lith.

Day & Hoyle Lith^{rs} to the Queen.

INTERIOR OF BOLTON PERCY CHURCH.

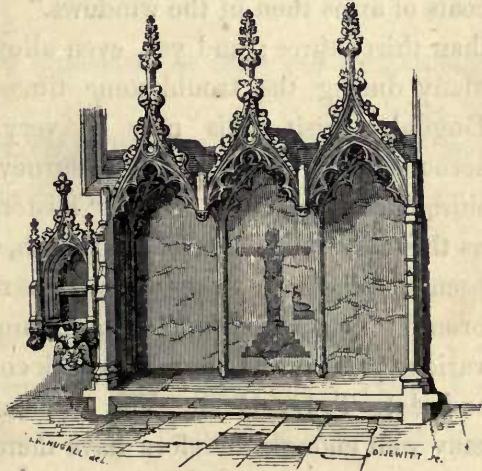
Leeds, Pub^d by T. W. Green 34 Commercial Street



Chancel the corbels on which the main timbers rest are slightly enriched, while those in the Nave are plain.*

Between the Nave and Chancel was formerly a Rood-screen. Rood-screen, which is now sawed off to the top of the lower compartment; against the back of which, six of the old stalls still remain. There are also left some of the original open benches, with carved poppy heads. The destruction of the screen cannot be too much regretted, for it must have added extremely to the beauty of the church, and could not interfere in the slightest degree, with any part of the service, or with the comfort of a single worshipper, which is too often made a reason for great alterations in the fabric or furniture of a Church.

The approach to the Altar is by three steps; and instead of the elevation being less than it was originally, the extreme lowness of the seats of the Sedilia, as they now are, shows that the floor has been raised a few inches. The Sedilia and Piscina, which occupy their usual place in the south wall, are of very beautiful design and execution, and have suffered but little from the lapse of time or the hand of violence, though the pinnacles with which they were once adorned are all of them truncated;



Sedilia and Piscina

and we may add that a singular impression remains of a brass, at the back of one of the seats of the Sedilia, which once represented a crucifix with the kneeling figure of St. John, at the left

* It may be appropriately mentioned here, that the beautiful roof of the Choir of Selby, is of wood, built up after the pattern of stone vaulting.

side of the cross. The seats in the Sedilia, are of equal height, and not, as is common, lower as they recede from the east: and they are not separated even by intervening columns, the points from which the canopies spring, and which usually rest on the capitals of slender columns, being converted into pendants, and finished with figures underneath. The Piscina has two perforations, separated by a delicately carved flower, which rests, as it were, at the bottom of the basin.

The painted glass, with which all the Chancel windows are adorned, has suffered something from time and neglect, but much of its beauty still remains. In Torres' MSS. it is stated that "the windows in this Church have been miserably defaced and broken; and the arms and painted glass nearly destroyed. By a book of drawings in the Herald's Office, taken by Sir W. Dugdale, 1641, it appears that there were thirty-three different coats of arms then in the windows." At present there are more than thirty-three; and yet, even allowing for the destruction of many during the troublesome times succeeding Sir William Dugdale's visit, this may be very consistent with Torre's account; for Gent, in his "Journey into some parts of Yorkshire," &c., appended to his "History of Ripon," (1731,) tells us that Rev. Mr. Thomas Lamplugh, who was then Rector, had been at the charge to preserve what remained, and that he had brought together into the Choir, much that was scattered over various parts of the church, a work commemorated by the letters and date T. L., 1720. The number brought from the Aisles may well enough therefore have increased the number of arms, even curtailed as it may have been in Torre's time, to more than they were when Sir W. Dugdale made his drawings.

It is quite out of the question to attempt a detailed account of the arms and other devices in these windows. We may content ourselves with the rapid enumeration of Gent, with a few elucidations interspersed.

Commencing at the north-west, the first window has a repre-

sentation of our Blessed Saviour; and also a small figure of Abraham offering up his son Isaac: which last, from the inferiority of the colours, design and execution, and from the utter want of harmony with every thing around it, seems to be of a much later date than all the rest in the Chancel, and was doubtless among those brought by Mr. Lamplugh from some other part of the Church, unless perhaps it was then first painted. In the second window are St. Elizabeth, and St. John Baptist. In the East window are four Archbishops, (probably Scrope, Bowett, Kempe, and Booth,) and St. Andrew in the middle. In the first South window, next the Altar, is St. Peter: in the second, the Blessed Virgin and our Saviour; and in the third, a young Bishop, probably George Neville, who was made Bishop of Exeter before the twentieth year of his age, and became Archbishop of York in 1464.

The coats of arms are numerous in each window, among them may be mentioned—

Quarterly: 1st and 4th, *Or*, a lion rampant *Azure*: 2d and 3d *Azure*, three luces* hauriant *Argent*; for Percy and Lucy.

Gules, a lion rampant *argent*, for Beaumont.

The arms of the see of York, impaling *vert*, three bucks trippant *argent*; for Archbishop Rotherham.

Argent, a chevron between three does heads *sable*, for Bunney, of which family was Edmund Bunney, who resigned the rectory in 1603.

The Vestry. The Vestry, which is entered by a North door in the chancel, is a low, small, square room, with little

* This is one of the bearings by which Heraldry is amusingly associated with literature. In THE MERRY WIVES OF WINDSOR, Shakspeare thus designates the prototype of his Justice Shallow. "All his successors gone before him have done't; and all his ancestors that come after him, may; they may give the dozen white luces in their coat."

to be remarked, except a water drain, like a very plain piscina, in a niche in the south wall, and only just above the level of the floor. This is probably of very rare occurrence, and certainly has been seldom if ever observed elsewhere.* What may have been its intended use it would be difficult to decide, though its position in the south wall of the Vestry, which is also the north wall of the Chancel, seems to indicate some use connected with the sacred vessels: had it had a more common use it would probably have been in the north or west wall.



Water Drain, in Vestry.

It were unjust not to give Gent's description of the Pulpit, and equally unjust not to add, that whatever may be its beauties, they are quite out of character with a Gothic Church. "Near this," says he, (that is near the monument of Ferdinand, Lord Fairfax,) "is a most beautiful pulpit, with cherub heads adorning the top, and exactly over the head of the minister is there painted a glory round I. H. S., for *Jesus Hominum Salvator*, with a bleeding heart below, pierced through with three sharp weapons, denoting some sacred mysteries; which I leave to those in holy orders to describe."†

* In a building in Warmington Church, Warwickshire, answering in position to this Vestry, and used probably as a residence for the Hebdomarius, or priest who came thither for a weekly course of duty, there is a piscina in the East wall, but it is connected with a stone altar, which still remains, so that the ground floor of the building, (there are two stories,) should seem to have been a chantry as well as a dwelling room. The latter use is clear, from the fire place and the general arrangement.

We may mention by the way, that in the Church at Burton Dasset, within four miles of Warmington, is another stone altar, and one which has not yet been recorded. That at Warmington is mentioned by Bloxam in a paper on Chantry Altars, in the Cambridge Camden Society's Transactions.

† If it were worth while to afford any indications of Gent's power of appreciating the proprieties of architecture, we might refer to his description of Beverley Minster; when he proceeds to write of its "modern improvements," "Tis certainly pleasant," says he "to view this fabric at a distance, on a summer's day, with its beautiful dome and a ball, gilt with gold, glittering by the refulgent beams of the sun."—History of Ripon, page 88.

This pulpit is removed from the place where Gent saw it, to the second south pier, so that it does not intercept the view from the west to the Altar.

A fragment of the parochial history of Bolton, may serve to introduce the reader to the pews. 1597. "After morning service and sermon, Sir W. Fairfax, the younger, now living at Nunappleton, came out of the Quire [called St. Maries or Beckwiths,] into the body of the Church, and there, in very good and orderly manner, desired on the behalf of Mr. James Moyser, the said Mr. Moyser not then and there denying it, that we, the Parson, the Churchwardens and others of the chief of the parish, would advise and settle of some convenient place for the said Mr. Moyser and his company wherein to sit and be in time of divine service and sermons. Whereupon the same afternoon, after evening prayer, it was agreed that the next Sabbath or Sunday we should talk about it, and that such of the parties as would, should there come and help forward the matter the best that they could, which was agreed by the Parson, all the Churchwardens, and many other neighbours, nobody then speaking any thing at all against it."*

The pews as they now appear, are for the most part of good substantial oak, low, and with terminating knobs at each corner. They are probably of about the time of Charles II. They are just high enough to conceal the bases of the pillars, but are on the whole infinitely superior to the close pews in most Churches. Of a large well furnished pew in the north aisle it is difficult to know how to speak, because it would be almost morally wrong to speak of it, except in such a manner as would seem to be intended to give offence; and yet, as it is one of the most con-

* It was only a year after this little incident at Bolton, that we find it related in the History of Hull, (Gent,) that "new seats being now made in the High Church for all degrees of mankind in the town; they tamely submitted to those places, which were allotted for them. But it was not so with the fair sex: their disputes ran so high, that Ecclesiastical Commissioners were required to regulate the affair; which they did to satisfaction."

spicuous objects in the Church, it would look like affectation to pass it over.

Whether or no there is any superstitious origin of the custom of singing in raised galleries, and whether singers love to be elevated a little above the congregation for any such reason as that which induces the jumpers to build high platforms in their meeting houses, it might be difficult to say; but this at least is certain, that few Churches are without the most dissightly addition of a singing gallery at the west end. Nothing would be more easy than to get rid of that at Bolton Percy, and then the tower arch which is already open from the spring of the arch upwards, would be free, and the Church would present as beautiful an appearance from the chancel, as it now does from the west end.

Monumental
Remains.

There are some inscriptions recorded as having once existed in the Church of Bolton Percy, the mention of which ought not to be omitted, especially that on the stone which covered the remains of Thomas Parker, the builder of the Church. It was as follows:

Orate pro Thoma Parker quondam Rectore hujus eccl. ac ejusdem fabricatore.

In the West aisle, as appears from Gent, there was once a stone which he assigns to the fourteenth Prioress of Appleton, a Cistercian Nunnery, on which the following words were legible:—

*Orate pro anima quondam Priorissa N Monasterii xxxiii.
quae obiit prima die mens. Decem Animae propitiatur Deus. Amen.*

While founders of Churches, and most holy and most noble men, and the flower of chivalry, and the boast of nations, were ever content with the cumbent effigy, or the lowly brass, which spoke only in the mute language of uplifted hands, or at most in the brief and simple legend, the virtue and noble birth of later days, will not be content without blotting out a window, or destroying a column, that the tablet may contain in large

letters, the mighty name and the resplendent character. Are piety to the dead, and piety to God so utterly irreconcilable, that the dead cannot be worthily commemorated, without mutilating the Lord's House? And is it in the nature of things impossible, that the pride of ancestry, or whatever else prompts the descendants of a great man to emblazon his arms, and to inscribe his titles and his offices on a sepulchral tablet, should be contented with some form of monument which would at least not destroy the beauty of the sanctuary, in which the deceased, if he was a good man, worshipped in humility,—within which, if he was a bad man, he ought to have no memorial?

And if any are inclined to think the complaint greater than the offence, only let them see the clustered columniations of the Chancel piers in Bolton Church cut away,* on either side, to receive two huge monuments of the Fairfax's, of the inscription on one of which the following is a copy :

M. S.

AMPLISSIMI, DESIDERALISSIMIQUE
 FERDINANDI DOMINI FAIRFAX, BARON DE CAMERON.
 QUEM BRITANNICÆ VIRTUTIS ET FIDEI THEATRUM
 AGER EBORACENSIS EDIDIT,
 MAJORUM SPLENDORE CLARUM,
 CURATOREM PACIS STUDIOSSIMUM.
 IRARUM (SI QUAS PEPERIT VICINIA) SEQUESTNUM,
 ÆQUI BONIQUE TENACISSIMUM.
 QUIPPE SUMMA DOMI FORISQUE AUCTORITATE,
 PARIQUE APUD OMNES ORDINES GRATIA,
 PUBLICÆ QUIETIS AMANS,
 SED BELLO INSUPERABILIS
 DEXTRA GLADIUM SINISTRA SLATERAM TENENS
 UTRIUSQUE LAUDIS TROPHEA RETULIT:
 RELIGIONIS CULTOR,
 LITERARUM PATRONUS,
 HUMANITATIS REPUMICATOR:

* The good taste of the artist has refused to portray the monstrous deformities here alluded to, in the interior view of the Church.

NOBILISSIMÆ PROLIS NUMERO, ET PIETATE FELIX,
 QUA VIRUM MARIA EDMONDI COMIT. MULGRAVE FILIA
 NOVIES BEAVIT.
 QUID IGGITUR NOVI? SI (QUOS SINGULARIS AMOR TAMDIU
 TAMQUE; MULTIPLICI PIQNORE SOCIAVIT)
 MORS IPSA NON DIRIMET.

OBIIT ANNO { ÆTATIS, 64.
 SALUTIS HUMANÆ, 1647.

It would be wasting words to offer any formal proof that such a monumental inscription as this, on a tablet of cinque cento design, destroying, not merely disfiguring but actually breaking in upon, component parts of the Church's structure, is worse both in taste and religious feeling, than the unobtrusive inscriptions, or the figure harmonising with the design of the Church, of ages which we are accustomed to call degraded in religion and in taste. Blame of course is not cast on individuals: but on the age which produced such perversions blame really should be cast. The truth is that a subtle spirit of paganism has embued the taste and feelings, and almost the religious creed of the mass of professing Christians during many generations; and in nothing has it been more painfully exemplified than in the sepulchral monuments of our immediate ancestors. They did not in fact desert the obsequies consecrated by our Lord's tomb; but while they buried their dead, they introduced the cinerary urn into the symbolical language of the monument, expressing the Christian's grief in language borrowed from heathen cremations: * they did not actually invoke heathen deities in any religious service, nor promise to heroes and statesmen an immortality with Mars or Minerva; but they freely introduced mythological figures on the tombs of those whom they would immortalize: they did not actually worship the departed dead, nor celebrate their apotheosis; but such inscriptions as that we have just recorded,

* The moral of this symbol appeared in the dreadful scene of poor Shelley's obsequies.

are, in their spirit, not very far removed from hero-worship. And sad it is to say, yet true, that the greater part of our most noble ecclesiastical edifices, are partially paganized in character, by the obtrusive introduction of such sepulchral devices.

This Church an
excellent
Study.

One word in conclusion on some features of this Church which would make it a thoroughly practical study to Church builders in the present day. The general character of the Church is elegant and substantial, without excess of ornament; so that it might be exactly copied without great expense. The slenderness of the piers, with the width of the nave, and indeed the general proportions of the nave and aisles, affords a very large available space for the congregation, within sight and hearing of the priest in all his ministrations: and the breadth of the chancel, with the great span of the chancel arch, throws open the altar in a remarkable degree to the whole body of the Church.* The roof, moreover, is exceedingly good in effect, when its simplicity of construction is considered. It is without tie beams, and throughout the nave and aisles the slates rest immediately upon it: yet simple and cheap as it is in its construction, the curve and mouldings of the principle timbers give it almost the character of a vaulted roof. And finally: though there is scarcely an instance of a modern Church, with a nave and aisles, but without a clerestory, which does not displease the eye, especially on an exterior view, by the weight of a large unbroken

* The proportions of the Church are as follows:—

Tower 16ft. 7in. by 12ft. 3in.

Nave 58ft. 6in. by 24ft. 10.

North and South Aisles of Nave, each 58ft. 6in. by 10ft. 3in.

Chancel 44ft. 6in. by 22ft. 1in.

Total length of the Church 119ft. 7in.

Total breadth 45ft. 4in.

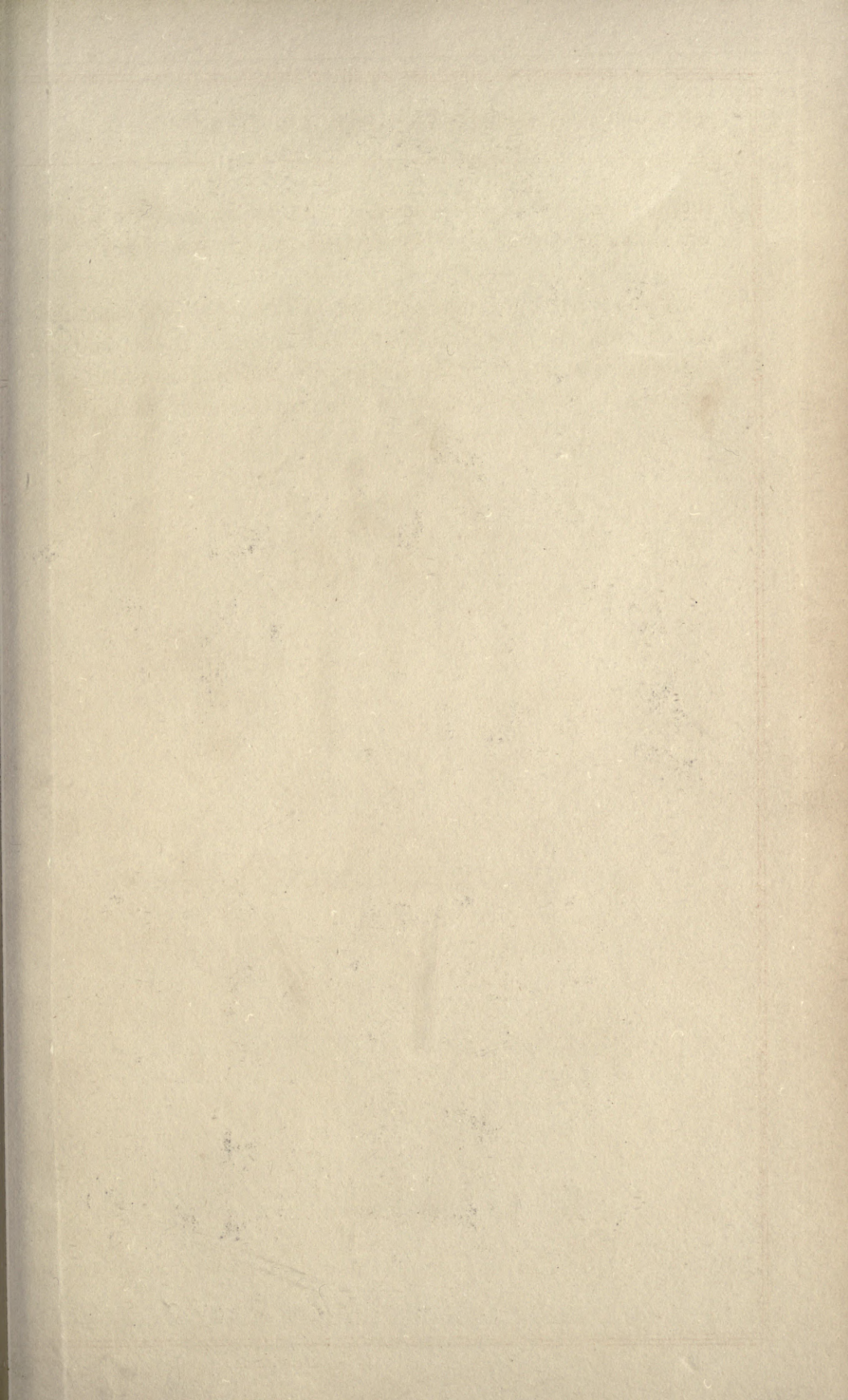
These are all interior admeasurements.

The interior view shews the great span of the chancel arch, being in fact the whole breadth of the chancel, the necessary piers excepted.

roof, nothing can be more marked than the success with which this difficulty is combatted, in the Church of Bolton Percy.

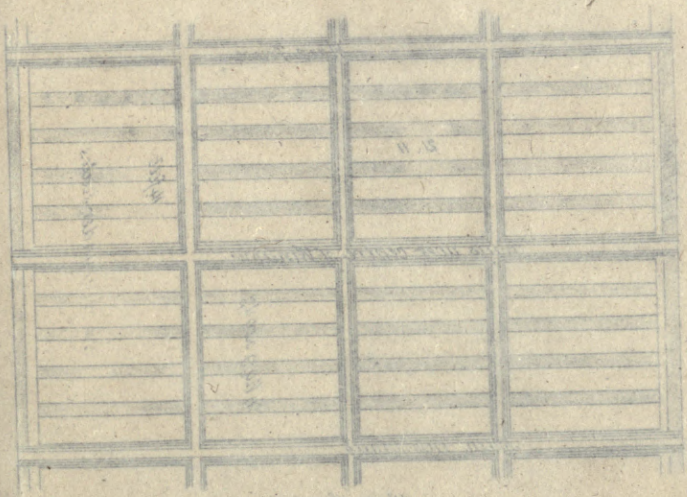
The author of this notice of Bolton Percy Church, confesses his obligations to the local histories of Gent and Drake, and to the still more important and authentic information, which has been kindly afforded by Rev. W. Vernon Harcourt, the present Rector.



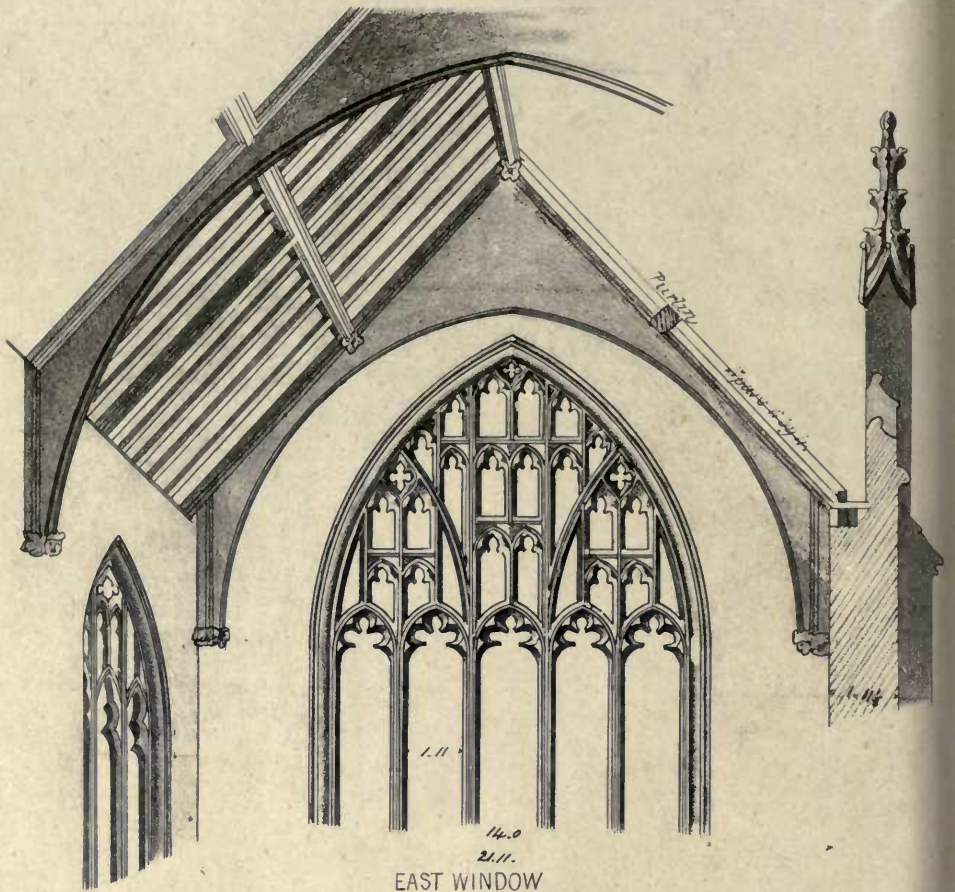




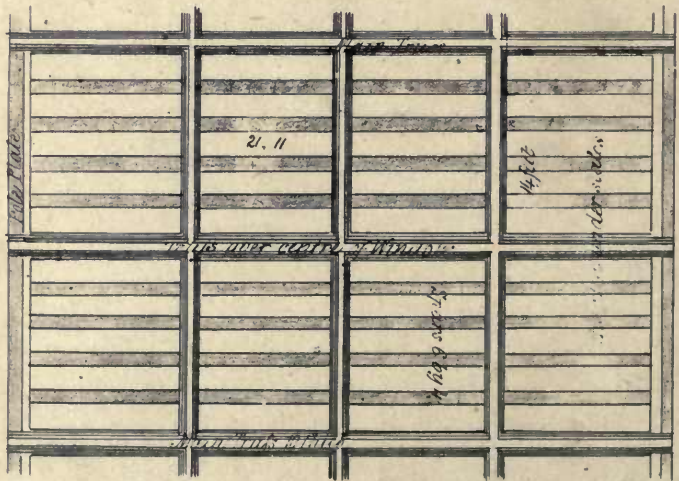
EAST WINDOW



Plan of the East Window
of the Church of St. Mary
Bristol



EAST WINDOW

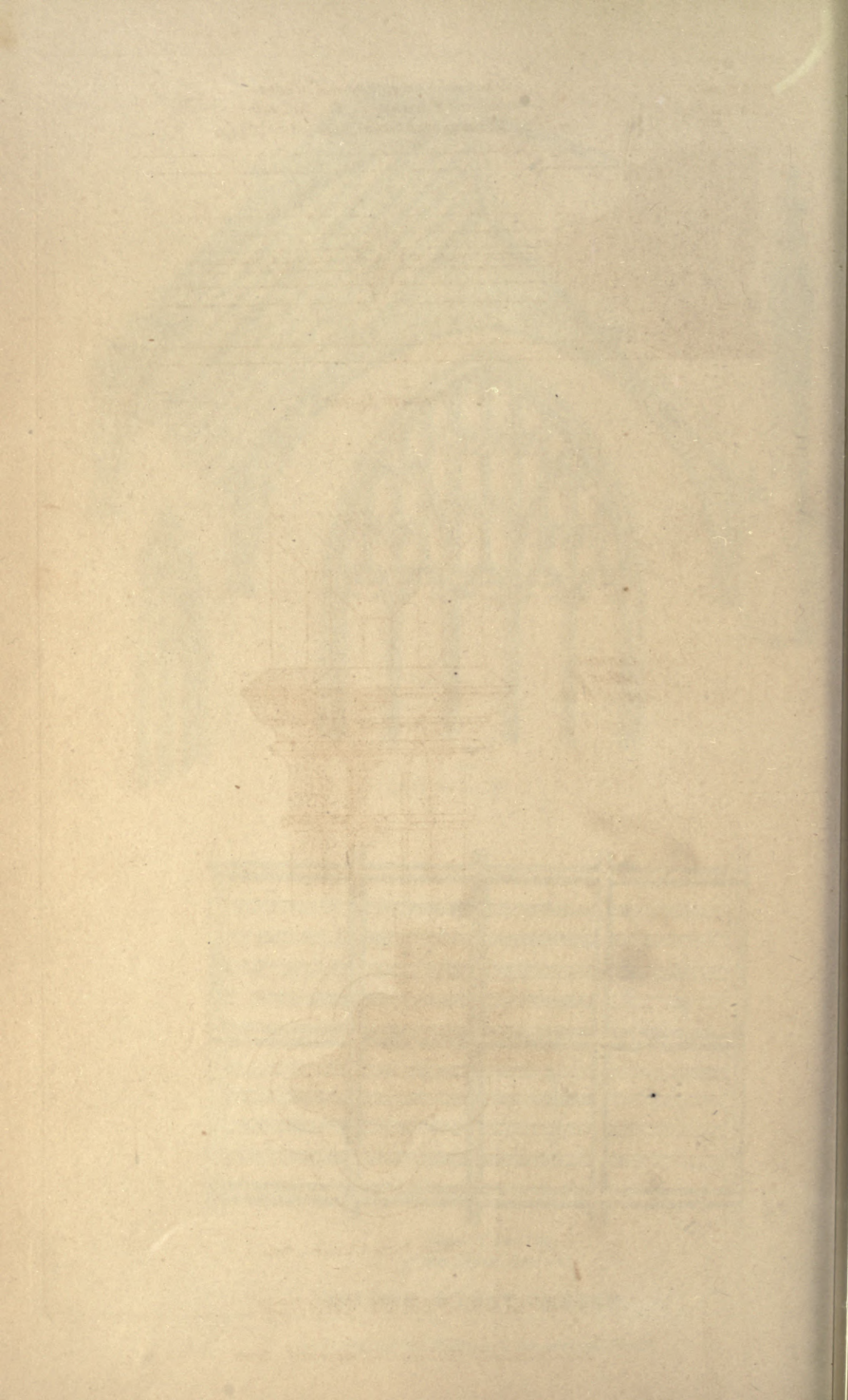


Plan of one Bay
of the Choir Roof

BOLTON PERCY CHURCH.



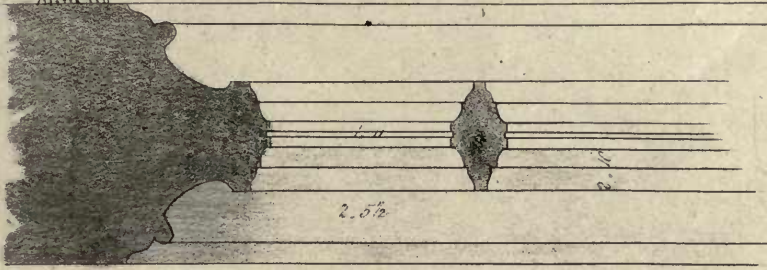
Architectural drawing showing a window grid structure, likely a plan or section of a window or screen.



Weather
Moulding

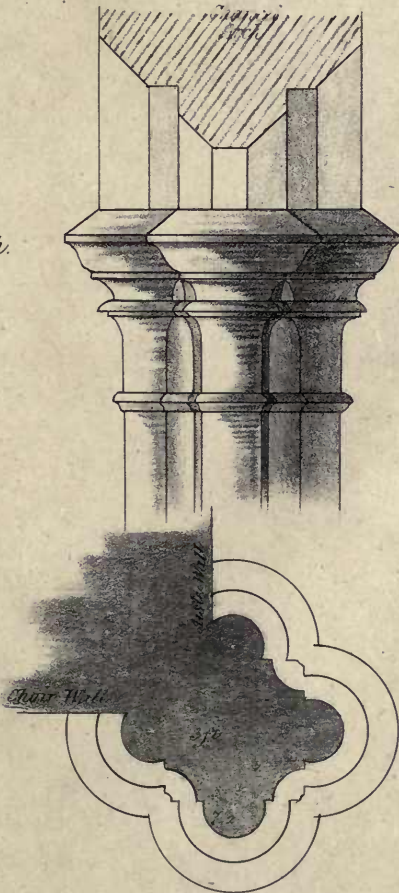
1317

The East Window has 4 Mullions
the side Windows 2 do and
the same mouldings as the East Window



East Window 14 feet

Capital
to pillar of
Chancel Arch.

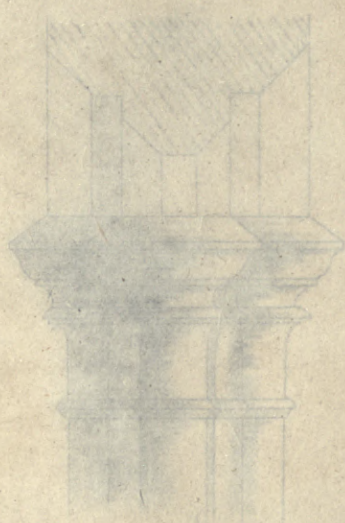


Pillar to the Chancel Arch.

BOLTON PERCY CHURCH



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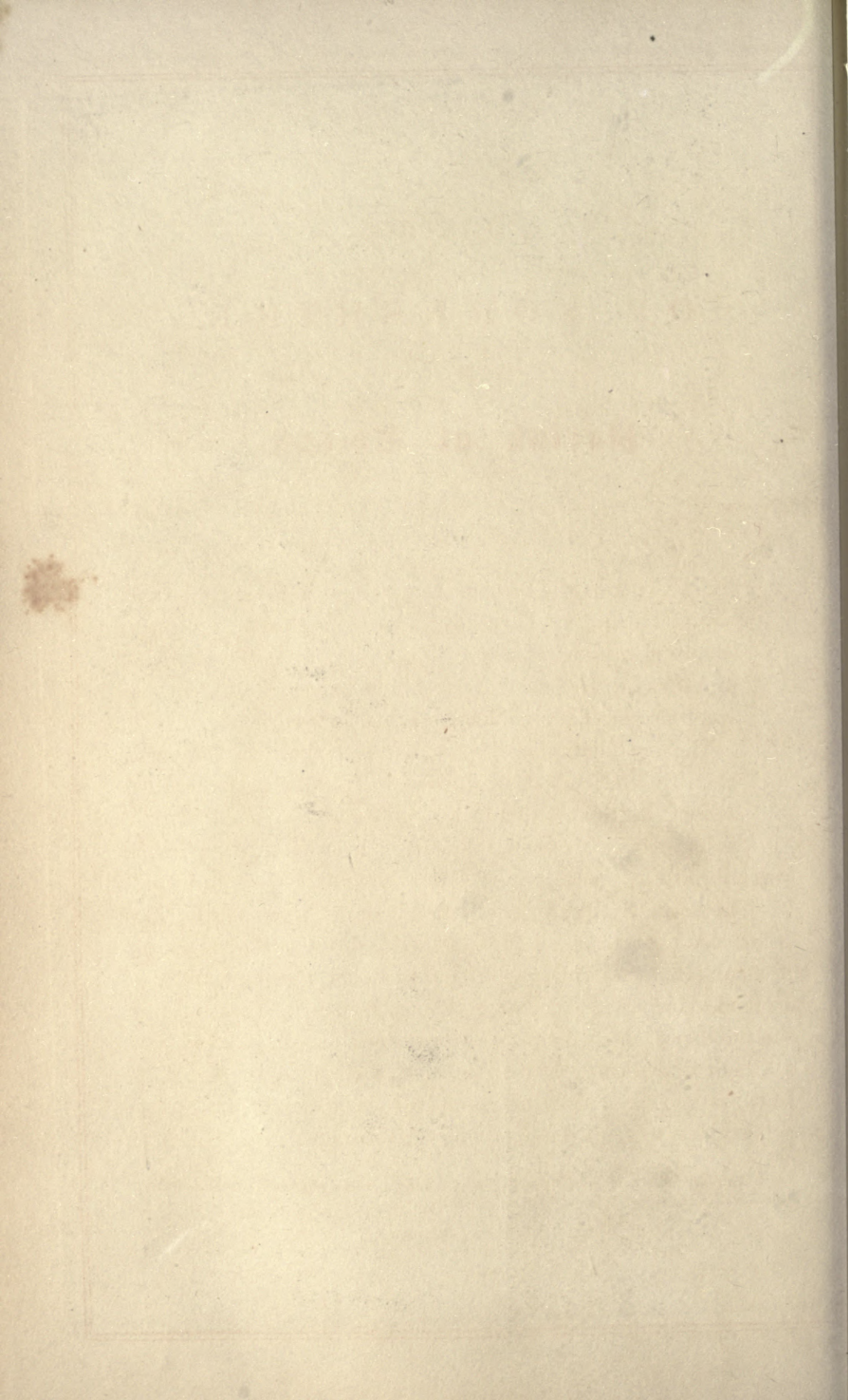
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Faint, illegible text, possibly a title or description of the drawing above.

BOLTON PERCY CHURCH

1871



Churches

OF YORKSHIRE.

Parish of Thirsk.

THE name which stands conspicuous in the early history of Thirsk,* or Thrusk, or Thursk, is that of Mowbray; some slight notice of whose family cannot be omitted, mixed up as it is with almost every thing connected with the rise and progress of the Church in this neighbourhood.

The first mention of the name, is early after the Conquest, when we find Robert de Mowbray a Norman Baron, created Earl of Northumberland, in A.D. 1080. In course of time Robert fell under the displeasure of his Sovereign, when he was confined in prison, and his estates confiscated to the crown.

The property thus forfeited was given to Nigel Albani, who being a Mowbray by his mother's side, directed his son Roger to assume the title of Mowbray; this Roger was the founder of Byland Abbey,† and other religious houses in Yorkshire, to the number of thirty-five. The Church at Thirsk, in which was a Chantry, dedicated to St. Nicholas, was given by Roger de Mowbray to the Priory of Newburgh, to which it was appropriated, but without the taxation of a Vicarage.

* Thirsk is situate in the North Riding of the County of York, and distant one hour from York by the Great North of England Railway.

† Camden's Britannia.

In the year 1147, when Lewis the young King of France, led a body of troops to the Holy Land, he was attended, among others, by Roger de Mowbray, who signalized himself in this expedition.*

After his return, he went a second time, on the same expedition. In the second year of Richard, Cœur de Lion, on the twelfth day of July, A.D., 1191, the city of St. John de Acre surrendered to the armies of the Crusaders, under the command of the King of England, and Philip of France. These notices will account for the family of Mowbray ever since retaining as armorial bearings, the *Escalop Shell, Star, Crescent, and Cross*. The *Cross Mouline* now visible on the South side of the Tower, is supposed to be the distinction bestowed on Roger for the part he took in the Crusade of Richard I. It is probable that Roger shortly after his return home, retired to the solitude of Byland for the remainder of his days.

Passing over the numerous allusions of a civil nature to be met with in reference to the family of Mowbray, the introduction of which would serve no useful purpose, we proceed to give some of the different notices of an ecclesiastical nature, so plentifully scattered in the records of the Church.

In *Domesday*, A.D., 1086, we find the following: "In Tresche, (Thirsk Manor), Orm had eight carucates to be taxed, —land to four ploughs,—twenty shillings."—"Land of Hugh, the Son of Baldric, North Riding, Gerlestre wapentake."—"In Tresche, Tor had twelve carucates of land to be taxed.—There is land to six ploughs.—Hugh has there ten villanes, having two ploughs and eight acres of meadow. Value in King Edward's time, four pounds, now ten shillings."

In the *Taxation of Pope Nicholas* A. D., 1288, we find

* Rapin, Vol. I, p. 208.

Thirsk described thus: "Archidiaconatus Clyveland, Decanatus de Bulmere.

	£. s. d.
Newburgh—Ecclia de Tresk (71)	36 13 4
Priori de Newburgh appat.'	
Nova Taxatio	12 0 0

In the Valor Ecclesiasticus of Henry VIII, A. D. 1535, Vol. v, p. 81, we find these entries.

"Gysburne Priory held lands in Thriske,"—p. 86, "Priory of Arden held lands." p. 92, "Priory of Newburgh held lands," and besides is thus entered, "Sp'ualia valet in,——Decem' rectorie d'Thriske viz in x^{mis} granoz xvijⁱⁱ agn' et lanu XL^s x^{mis} quadragesimal' oblac' et aliis minut' x^{mis} re^t in pascal tempore coibz annis viijⁱⁱ.—"

Com. Ebor. Decan: Rural: de Bulmere, p. 101. The Commissioners were Sir Roger Lassels, Sir Marmaduke Wyvill, Robert Mennell, and James Fox.

Due Cantar' in Threske.

Cuthb' tus Fox & Jacobus Johnson valet in Redd'	£.	s.	d.
& firmis divs t' ten ^t cotag infra villam & campos de	} xj	- ix	- —
Thersk p'annu. - - - - -			

Repris, bit. in

	£.	s.	d.		
Sento p feod suo an ^{ti} - - - - -	—	- vj	- viij	}	
Liba firma comiti Derby an ^{ti} - - - - -	—	- viij	- —		
Liba firma p' ceptoria mont ^s } Sci Johis an ^{ti} - - - - - }	—	- iiij	- —		
Priori de Newburgh an ^{ti} - - - - -	—	- ij	- —		
Priori Dunelm an ^{ti} - - - - -	—	- —	- —		
Liba firma gardianis ecclia } de Thriske - - - - - }	—	- ij	- iiij		
Elemosina dat die obitus } Robti Threske clici } fundat' Cantaric z - - - - - }	—	- ij	- iiij		
					- - - xxix - - -

Et valet clare - - - - -	x	- —	- —
X ^{ma} ps inde - - - - -	—	- xx	- —

At page 102 we find the following:—

Thyrsk Liba Capell.

GREGORIUS GRUCE.

		VALET IN					
		£.	s.	d.	£.	s.	d.
Mes cū ptinenc' jacen' in	}	—	-	lxxvj	-	viiij	}
pochia de Bagby p' annu							
Read' & firmis divs cotag'	}	—	-	xxxix	-	viiij	}
infra Villam de Threske							
p' annu							
Redd' uni ⁹ gardini in pochia	}	—	-	ij	-	—	}
de Bagby p' annu							

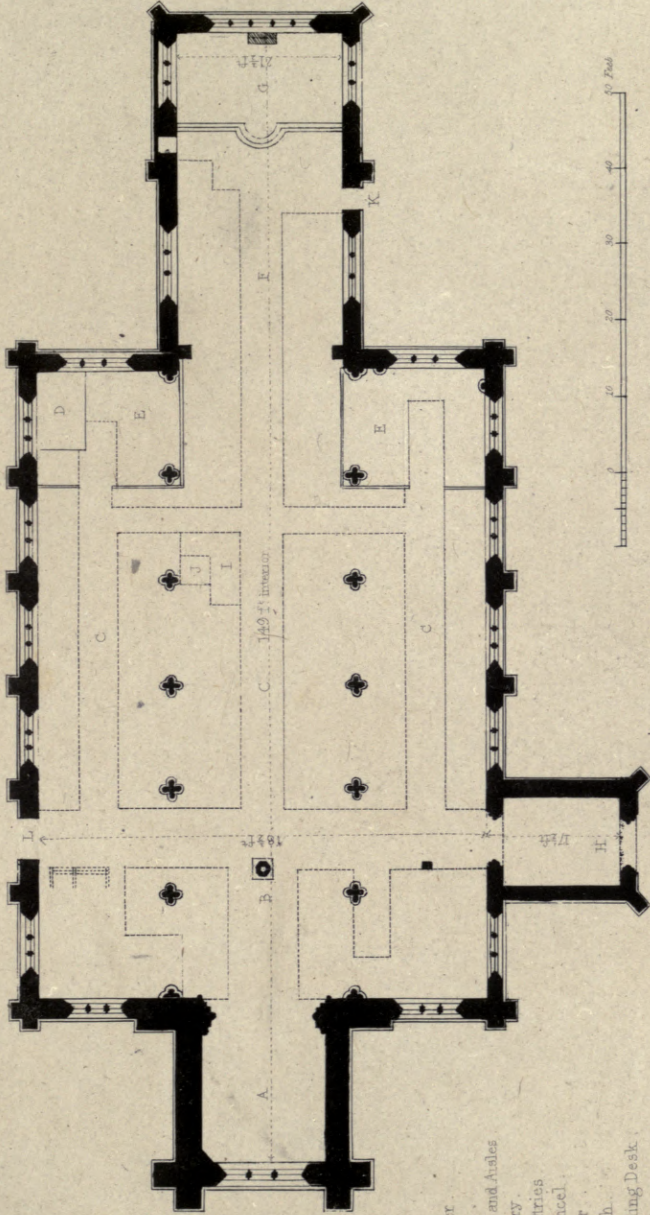
Repris, bi. in

Litea firma preceptoris preceptorie Mont ^s Sci Johis an ^{ti}	—	-	ij	-	—
Et valet clare	-	-	-	-	cxvj - iiij
X ^{ma} ps inde	-	-	-	-	vj - vij

Drake in his Eboracum, p. 545, says, "Threske Manor is mentioned in the Catalogue of Manors granted to King Henry VIII, and his successors, for ever, by the Archbishop of York by Indent., dated February 6th, 6TH of Henry VIII, and confirmed by Act of Parliament, 37TH, Henry VIII, cap. 16."

The Church of Thirsk is dedicated to St. Mary Magdalene, and is a perpetual Curacy in the patronage of his Grace the Archbishop of York, to whom it was given by King Henry VIII. at the Dissolution, by indenture, bearing date February 6, in the thirty-sixth year of his reign. The representatives of the late Matthew Butterwick, Esq., of Thirsk, are the Lay Rectors. In 1707 the Curacy was valued at £40: and in 1818 at £98 per annum. It was augmented in 1811 with £1200; and in 1824, with £400, both from the Parliamentary Grants,—by lot; and in 1834, with £200, and £200 from the same Grant, to meet a benefaction of a stipend of £30 per annum, from Edward

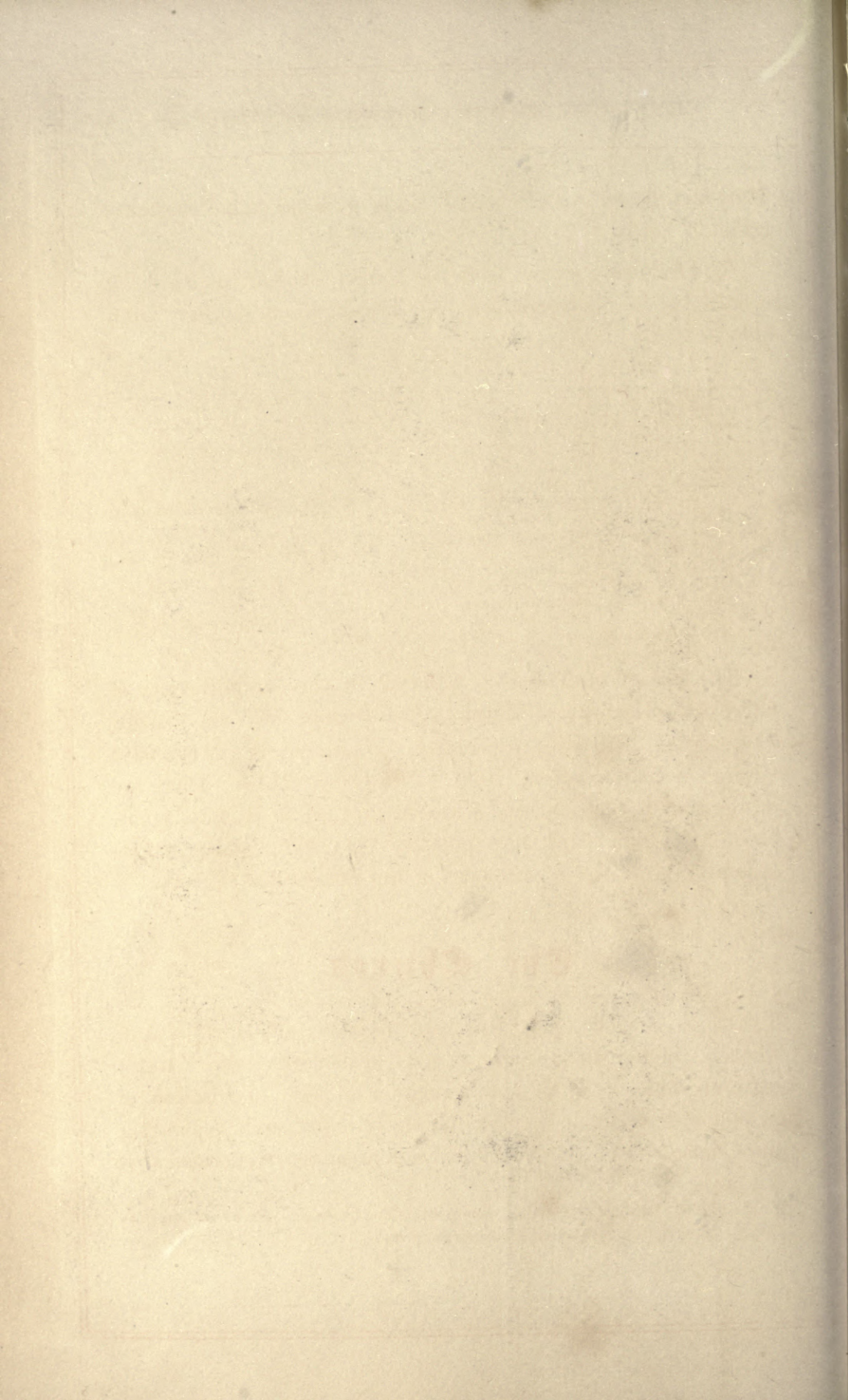
GROUND PLAN OF TIRISK CHURCH



- A. Tower.
- B. Font.
- CCC. Nave and Aisles
- D. Vestry.
- EE. Chanceries.
- F. Chancel.
- G. Altar.
- H. Porch.
- I. Reading Desk.
- J. Fulcrum.
- K. Chancel Door.
- L. North Door.

By H. G. ...

Leads, Pub. by I. M. Green, 34 Commercial Street.



Harcourt, Lord Archbishop of York, as a perpetual augmentation.

The following (taken from the Parish Register) is the most correct list of the Incumbents of Thirsk, which we have been able to obtain.

<i>Temp. Instit. Anno.</i>	<i>Incumbents.</i>	<i>Vacat.</i>
1600	Thomas Todd	
1632	T. Gilleys	
	* Matthew Hill, M. A.	Ejected by Act of Uniformity
1704	Joseph Midgeley	died
1746	William Williamson	died
1746	A. Routh	resigned
1762	D. Addison	died
1783	Thomas Barker	died
1798	Jonathan Holmes	died
1829	Robert Lascelles, M. A.	resigned
1833	Samuel Coates, M.A., the present Incumbent	

The Parish of Thirsk is situated in the Archdeaconry of Cleveland, Deanery of Bulmer, and Diocese of York. Area, 7,520 acres. Birdforth wapentake. Population in 1841, 2947. Church accommodation, 1000. Net value, £143. There are in the parish the perpetual Curacies of Carlton Miniot, population 313; Sand Hutton, population 309; and Sowerby, population 957; all in the patronage of the Archbishop of York.

The Church.

TAKEN as a whole, few Churches can be said to equal that of Thirsk, whether we consider its size, or its correctness of architectural detail. With the exception of the substitution of pews for open stalls, a modern semi-circular arch separating the Chancel from the Nave, and a few minor modernisms, it

* In 1662, Matthew Hill, M. A., was ejected from his living. He was of Magdalen College, Cambridge; a good scholar, and a serious preacher.

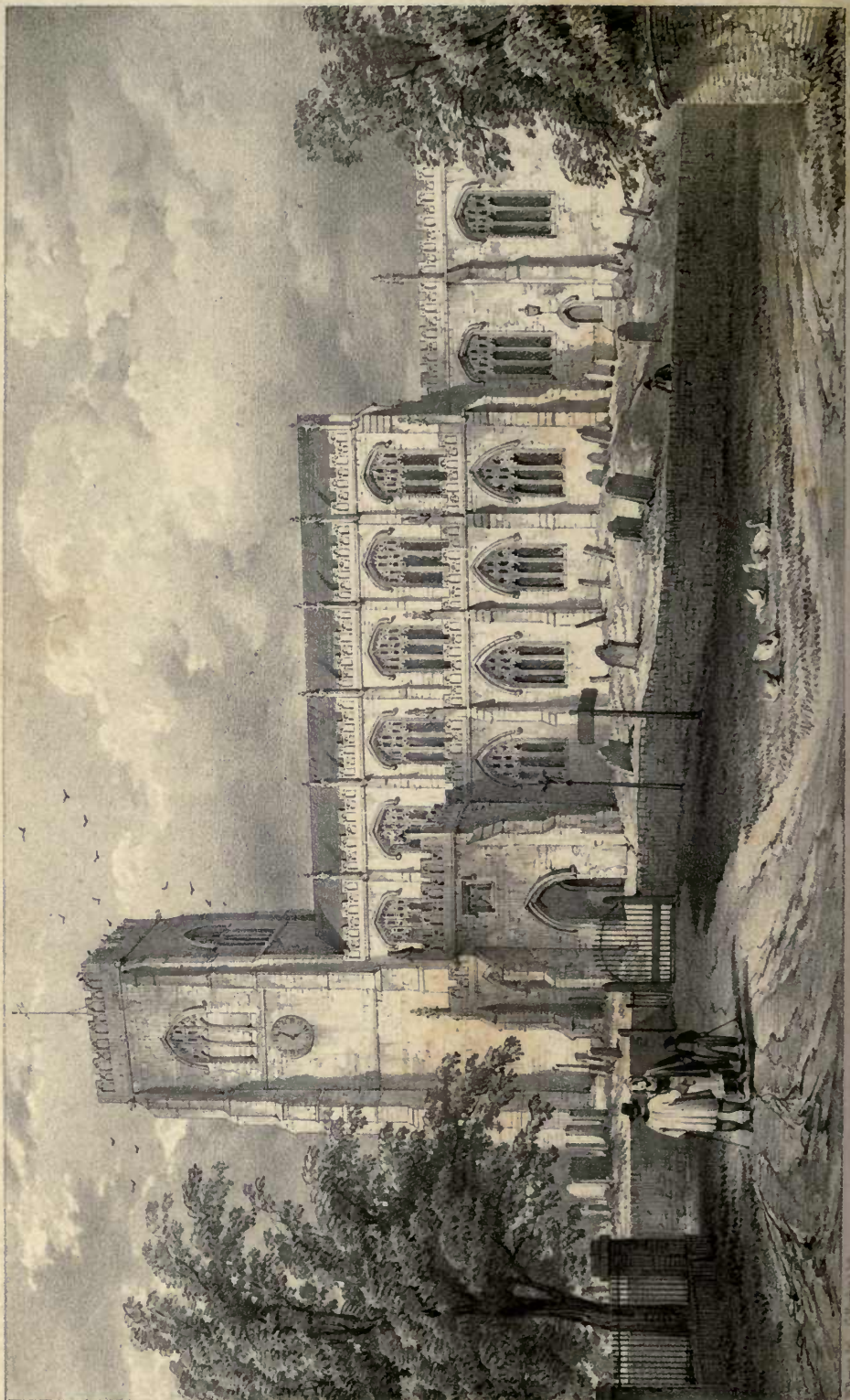
appears in very much the same state as that in which it was left by the original builder. It is of the style called Perpendicular English* which prevailed about 169 years, from 1377 to 1546.

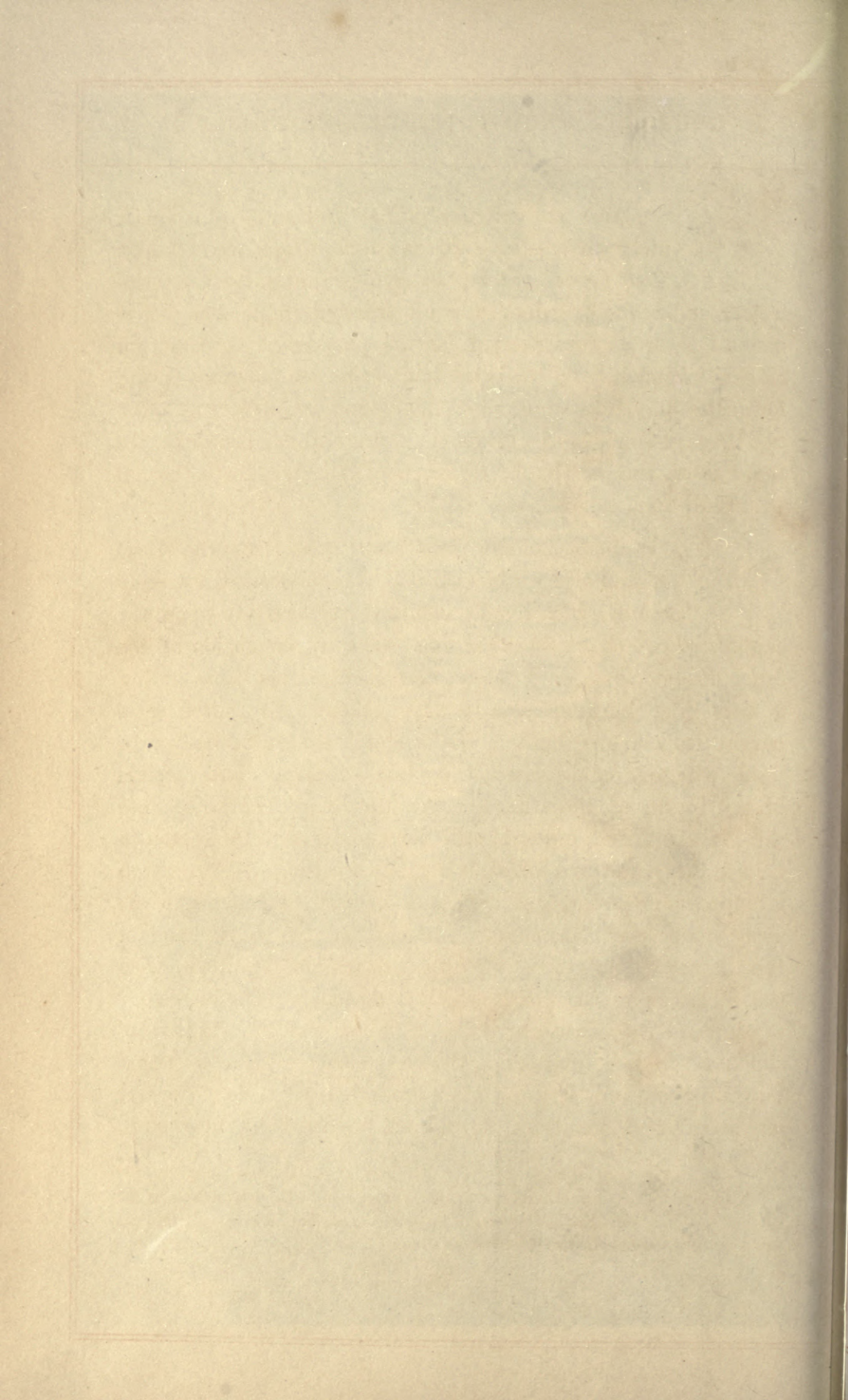
Exterior.

THE Tower is eighty feet high and consists of
 Tower. three stories, supported by narrow angular buttresses of seven stages, which die away under the battlement. The battlement is divided into embrasures, and pierced; the heads are trefoiled. Each corner of the Tower has a handsome gargoyle or projecting water-spout. In the western side of the first stage is a perpendicular window of three lights. The lower lights are cinquefoiled, the upper trefoiled. This window is of the same character and detail as those of the Clerestory. The windows in the third storey, are similar to those in the Aisles.

* The Perpendicular English Style of Gothic Architecture, prevailed from the latter part of the fourteenth to the early part of the sixteenth century (Bloam), or from 1377—1546 (Rickman). It is sometimes termed *Florid*. The French Antiquaries have given the name of *Flamboyant* to the later Gothic of France, cotemporaneous with the Perpendicular in England. It has derived its name from the mullions of the windows and ornamental panels running in perpendicular lines up to the head, which is not the case in any earlier style.

Perhaps the most striking feature in this style is the *tracery* of the windows, which consists of vertical lines continued parallel with the mullions. The windows are generally divided by transom bars, (as in East window, York Minster). The arch peculiar to this style is the four-centred. The *doorways* have frequently a square head or hood moulding over the arch and the spandril filled with some ornament.—(Gateway, King's Coll., Camb.) The *roofs* and *gables* of this style are seldom of a high pitch.—(King's Coll. Chapel.) The *piers* are arranged in a peculiar manner, their plan being generally a *parallelogram*, with the angles cut away in a deep hollow, in continuation of the large architrave cavetto, and a half shaft attached to each of the four flat faces.—(St. Mary's Oxford). In small country churches the mouldings are frequently *continuous*, that is, run from the base of the pier all round the arch, without any capital. The *soffit* or *interior sweep* of the arches of doors and windows are often divided into panel-like compartments. One peculiar feature in this style is the shallow cavetto in jamb and architrave mouldings, and often filled in with delicately carved foliage. The ornaments which prevail are the rose, and a flower like an oak, a strawberry, and sometimes the clover leaf or shamrock. Most of the rood and parclose screens are of this style: none are of an earlier date than the fifteenth century. A specimen of the latter we have in the Church here illustrated.—See notice of it p. 10.





NICHE—Vir-
gin and
Child.

Over the window in the first stage is a small niche containing a figure of the Virgin and Child.*

This bears evidence of greater antiquity than the Tower, and probably belonged to a former building. Above it is a small plain window inserted for the purpose of lighting the ringers' chamber. In the third stage there are windows on the four sides. All the windows of the Church are deeply splayed, and have dripstones or weather-mouldings which terminate, in some cases, with a simple rectangular return, and in others with sculptured ornaments.

North & South
Aisles.

In the second bay of the South Aisle (from the West) is the Porch. The arch of the outer doorway is acutely pointed, with deeply moulded soffit resting upon the capitals of two shafts on either side. The upper portion of the inner doorway has, until lately, been blocked up, thus hiding a very fine perpendicular door. Above the porch is a parvise which was lighted by a small square-headed two-light window, and entered by the doorway still visible in the inside of the Church over the South entrance into the Nave. From brackets still remaining, there is reason to believe the porch had formerly a groined ceiling. This porch is supported by diagonal buttresses of two stages which die away under the battlement. There is on the North side of the Church a door coinciding with the one just described, with the exception of the porch which is wanting. The clerestory windows of the Nave are six in number, and the windows of the Aisles five in number. Between each of these a staged buttress rises, and runs up into a crocketed pinnacle. Several of the original pinnacles have been replaced by new ones.

* As this Church is now dedicated to *St. Mary Magdalene*, it is very probable, if the figure of the Virgin and Child be a portion of an older Church on the same site, that the former building was dedicated to *St. Mary the Virgin*.

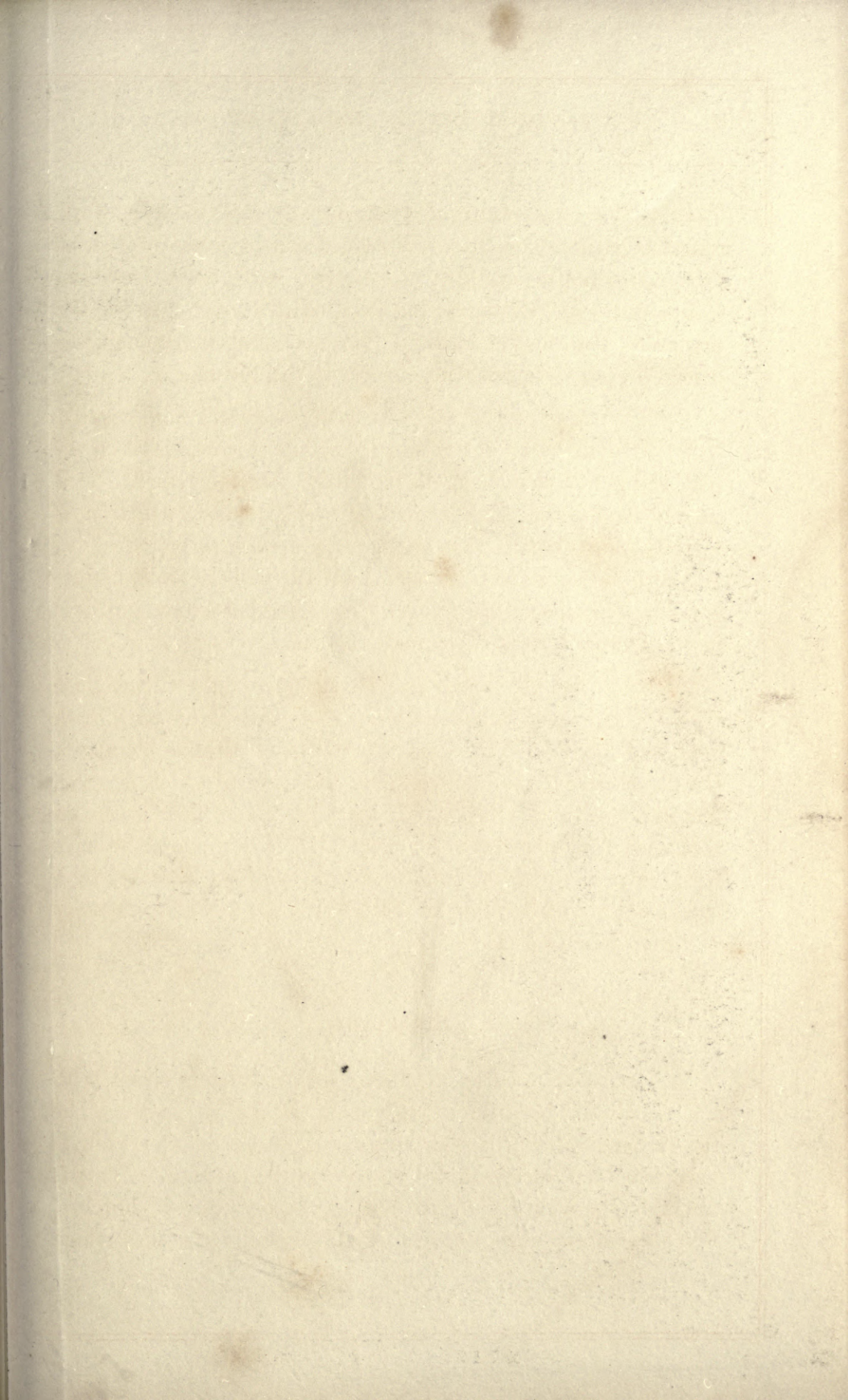
The stiffness and want of character in this modern work contrasts strikingly with the freedom and elegance of that of former times. In the first bay of the South Aisle (from the East,) is a singular mark in the wall, directly opposite the piscina in the South Chantry. This was probably intended to mark the spot touched with chrism by the Bishop.

The roof of the Nave is of good pitch, and covered with lead: it appears to maintain its original elevation, and not to have been, as too many were, depressed. This cannot be asserted of the roof of the Chancel, which now scarcely rises higher than the open battlement bounding it, although it is probable that it had originally a pitch corresponding with that of the Nave. The same battlement prevails in the Tower, Aisles, Nave, and Chancel.

On the North and South sides of the Chancel are two perpendicular windows of three lights each, with depressed arches. The East window is of similar character. On the South is the Priest's door, the arch of which is good, but the door itself inferior. Under the Chancel floor is a room now used as a common day school. This is supposed to have been an ancient Crypt, communicating with the Chancel by a low door-way still existing in the North wall, to which reference will hereafter be made.

Interior.

It is impossible to enter this Church without being struck with the peculiarly beautiful arrangement of all its parts. The satisfaction which fills the beholder upon an exterior view is heightened and increased as he passes to the interior. There is something so widely different from our modern parish churches, that we scarcely know whether more to admire the skill which



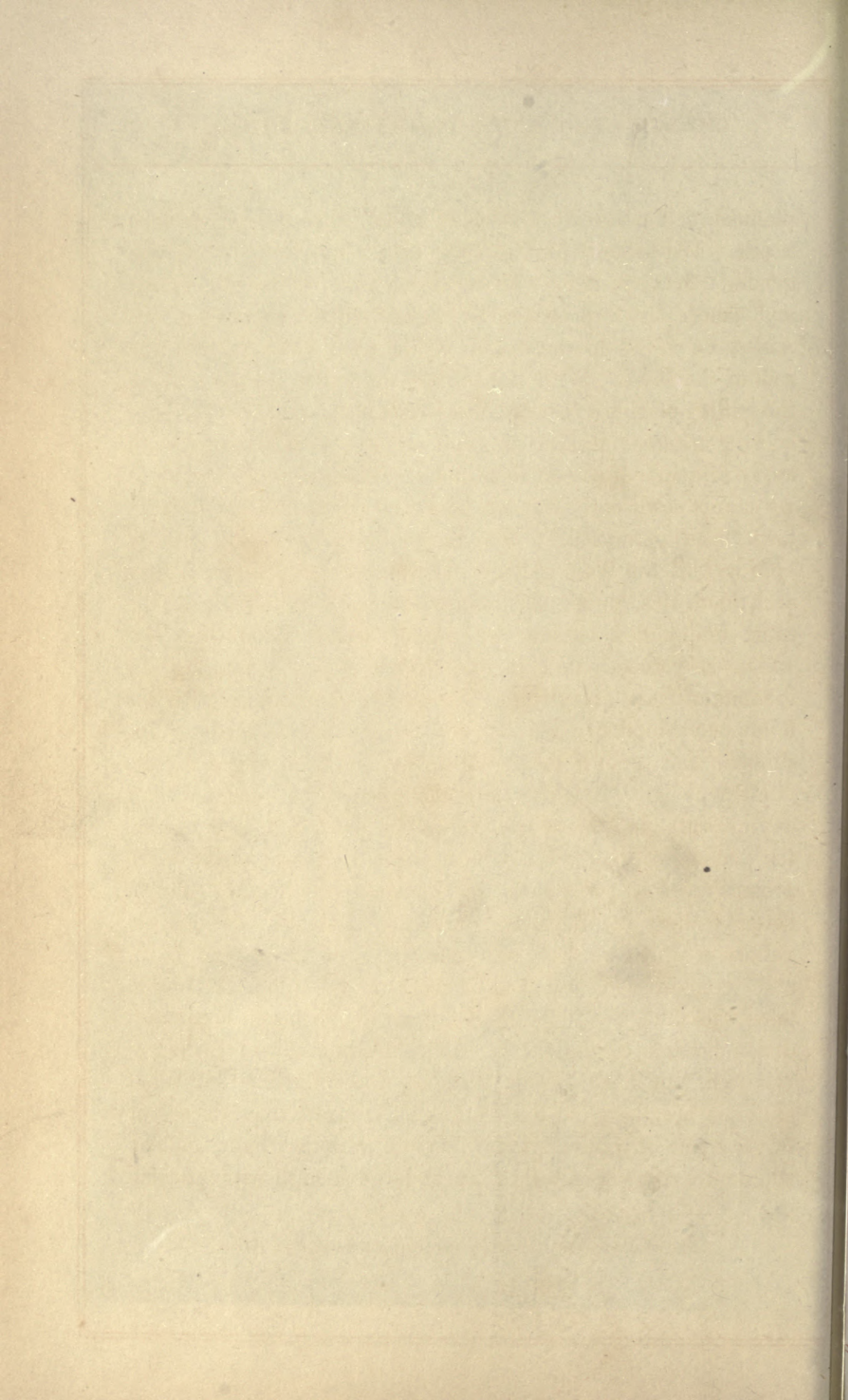


W. Deveron del. C. Hawkins sculp.

Day & Haggar Lith. & Printers.

INTERIOR OF THIRSK CHURCH.

Leeds: Pub. by W. Green, 34, Commercial Street.



planned, or the munificence which raised, so costly and glorious a pile. We seldom find so little in a Church to injure the general effect, as here. There are no galleries over the North and South Aisles to exclude the light from the windows of the Aisles, or to lessen the height of the piers which support the roof of the Nave. With one solitary exception, we see little in the gallery fashion to condemn and repudiate; and that instance is so glaringly uncalled for, and so utterly at variance with every principle of correct taste and ecclesiastical propriety, that we cannot sufficiently wonder, how such an erection should ever have been permitted.* We do not here speak by way of approval of the West gallery which interferes with the Tower arch; but this, under the circumstances, is not liable to the same unqualified censure we would bestow upon the pew which is perched aloft in the North Aisle, separating its inhabitant from every thing like visible communion with his fellow-worshippers. We do not by any means wish to insinuate, that such a feeling of exclusion is indulged by its wealthy owner. It is therefore the more to be lamented, that any eye-sore and heart-sore should be permitted to continue, the removal of which would be attended by consequences, alike promotive of a purer taste in Christian architecture, and a better feeling in Christian worship. Probably the earliest gallery of which we have any mention is of the date of 1616, and was erected in the Church of S. John, Wapping. After this time, the adoption of this mode of Church accommodation became common. In 1636, Matthew Wren, Bishop of Norwich, put forth in his Articles, the following:—"What galleries are there in your Church? How are they placed, or in what part of your Church? When were they built, and by what authority? Is not the Church large enough without them

* The faculty to erect this gallery was granted November 20, 1780.

to receive all your parishioners? Is any part of the Church hidden or darkened thereby, or any in your parish annoyed or offended by them?" In 1638, Montague, who succeeded Wren in the See of Norwich, in his primary Articles, demands, "Is your Church scaffolded (i. e. galleried) any where, or in part?"

The Nave and Aisles. The Nave is separated from the Aisles by six arches, supported by five lofty piers, the extreme East and West resting upon responds. These arches and piers, the mouldings of which are of exceedingly pure character, sustain the clerestory windows of the Nave, which are light and open, as we generally find in buildings of this style and magnitude. In short, they were so large at this period, as to occupy nearly all the superficies of the walling: instances of this are innumerable. This circumstance has given to Bath Abbey the name of "*The Lantern of England.*"

Parcloses & Chuntries. At the East end of the North and South Aisles are Parcloses and Chuntries; the former of which are good perpendicular, and in a remarkably fine state of preservation. The Chantry in the South Aisle is supposed to be that of St. Ann, to which, on the suppression of religious houses, was granted the priory of Carthusians, near Richmond. At the East end of the South wall is a small piscina, with plain orifice, and water drain. There are neither aumbrie nor sedilia in sight, nor any trace of such, existing. In the North corner of the East wall is a bracket, an angel holding a blank shield, used in former times for a light to stand upon. Such brackets are common appendages to an altar. This Chantry* is now converted into pews; on one of which is carved in wood, the arms

* Chuntries were dissolved, 1st, Edward VI., by Act of Parliament, and their endowments vested in the Crown.

of the families of Askew and Mowbray. There is no certain information to be obtained respecting the Chantry in the North Aisle. There are neither piscina nor aumbrie visible. It is now converted into pews, and near it is the vestry of the Church.

The Roof. The roof of the Nave is composed of open wood-work, and is particularly beautiful. The intersections of the timbers are ornamented with carved bosses, and the timbers themselves rest upon spandrils, the hammer beams and corbels of which, are of correct architectural character. The Chancel roof is of very inferior construction. The effect produced by such a roof as that of the Nave of Thirsk Church, cannot possibly be better described than in the following words of one who has thought originally and felt deeply. "Surely some part of the effect of a Gothic Cathedral resides in that excess of length over breadth, affording a long perspective, directing the eye towards the Altar through an avenue of oft repeated similar parts, and creating as it were an artificial infinite. The roof, as well as the walls, of a Gothic building, is so composed, as to help this effect to the utmost. Groin beyond groin, boss beyond boss, is seen ; first of all, each distinct and clear, but by degrees approaching and touching one another in the perspective, and at last lost in the complexity—not confusion, but complexity—of the whole."*

The Pews. The pewing of the Church was erected about a century ago. The remains of the ancient open seats, which are to be seen comprising part of the present pews, exhibit some beautiful oak carving, and contrast painfully with the modern *improvement*. The pulpit, which is placed against the

* "The Appropriate Character of Church Architecture," By the Rev. G. A. Poole. T. W. Green, Leeds.

second pier from the East, on the north side of the Nave, may be considered a good specimen of the carpenter's style, which prevailed during the last century, and on a brass plate, in front of its sounding board, contains the following inscription:—

“GEORGE COOPER FECIT,

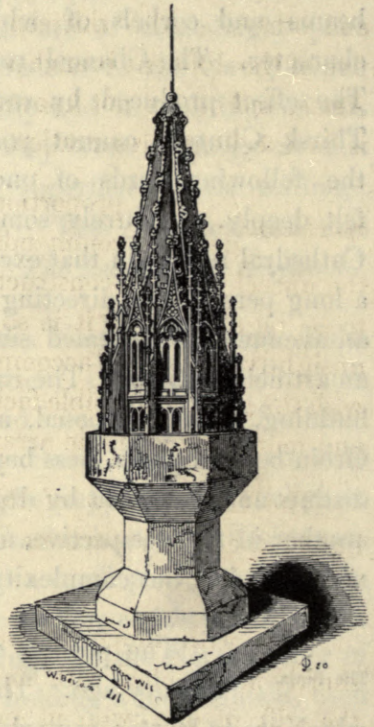
July ye 7, 1736.”

The Font. The Font is octagonal, and large enough for the purpose of immersion. It is lined with lead, and elevated on a step. A handsome Perpendicular Canopy surmounts it. Its position is the centre of the West end of the Nave.

Sentences of Scripture. On the walls of the Aisles are painted sentences of Scripture as directed by the 82nd Canon, in 1603. Also near the South door, a poor man's box or chest, as ordered by the injunctions issued by King Edward VI. in 1549.

The Gallery. This is placed in the least objectionable position, namely, at the West end of the Nave, and contains an organ, erected in the year 1813.

Stained Glass. Until very recently the stained glass was scattered in different parts of the Church. The present worthy Incumbent has collected it, and with much judgment and taste



The Font.

entirely filled the East window of the South aisle, and half the corresponding window of the North aisle. One escutcheon is of frequent occurrence, *sable, a fess gules, between three asses passant, argent*. No less than three escutcheons bear these arms, with a mullet for distinction; and one with a crescent. A female figure bears on her breast the Royal Arms of England quartered with France; the motto curiously spelt, in Old English characters, *Dieu et Monn Drot*. There are several good figures, e. g. St. Margaret, St. Catherine, St. Giles, Anna, and Cleophas, and others. Also thirteen coats of arms,—among which are five of the different branches of the Askew family, the Mowbray Arms, and others not known. The glass has been cleaned, and is in excellent preservation.

The proportion of the Chancel to the Church
The Chancel. deserves commendation, and contrasts strikingly with the unecclesiastical construction of many modern edifices. It is to be regretted that it is so much intruded upon by large and unsightly pews, the accommodation afforded by which, might, with the greatest possible facility, have been realized by a simpler and more characteristic arrangement.

The East window of the Chancel is perpendicular of five lights, the lower portions of which are cinquefoiled, and the upper, trefoiled.

It is with much pleasure that we hear this window will shortly be enriched with stained glass, the handywork as well as the gift of one, who in every thing proves herself a dutiful daughter of the Church, and a worthy descendant of a noble ancestry, the Lady Frankland Russell, of Thirkleby Park,* near

* The Lady Frankland Russell is a descendant of the Lady Margaret, Countess of Richmond and Derby, Mother of King Henry VII, and Foundress of Christ's and St. John's Colleges, Cambridge.

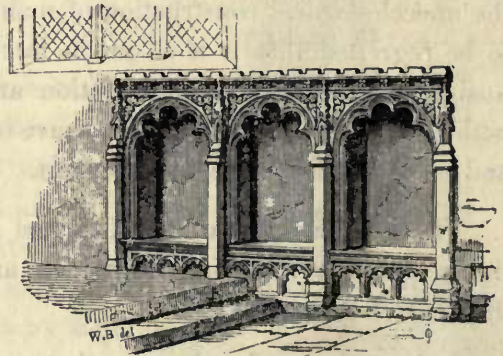
Thirsk. It is a cheering aspect of the times, that we are thus permitted to see the arts and sciences which too long have been cultivated for mere secular pleasure and gratification, become the handmaids of religion, and applied to the noblest purposes of devotion. May such a bright example find many imitators.

By the removal of the two tables of Commandments from the East wall, two plain trefoiled niches have been exposed to view. In the South wall, a capacious piscina is inserted, which has probably had a shelf or credence attached to it. There have been one or two orifices, but from its present defaced state, it is difficult accurately to determine the precise



Piscina.

number. To the West of this, are three Sedilia of equal height. These seats were anciently appropriated to the use of the officiating priest, the deacon, and subdeacon, who retired thither during the chanting of the hymn,



Sedilia.

“Gloria in excelsis,” and some other parts of the service. These seats generally consist of three: there are instances though not frequent, of only a single seat, as in Chalk Church, Kent; of two, as in Melton Church, Kent; of four, as in Rothwell Church, Northamptonshire; of five, as in Southwell Minster. We seldom meet with sedilia of higher antiquity than the thirteenth century, though in a few instances they are of an earlier era. On the North

side of the Chancel is a small door leading down a narrow staircase into what is generally supposed to have been a crypt, but is now used as a school-house. It is extremely probable that the room now so much diverted from its original purpose, was a dwelling room for the Hebdomarius, or Priest in waiting, who came thither for a weekly course of duty. Probably the Parvise or room over the porch was used for a like purpose. The lock upon the door leading from the Chancel is very curious, and deserves the attention of the Antiquarian. The communion table which has lately been placed here, is said formerly to have belonged to the neighbouring Abbey of Byland.

There are several Monumental Tablets in the Church, but none of sufficient importance to require notice. From the sepulchral inscriptions we select the following. At the East end of the South Aisle is a flat stone inlaid with brass, bearing a memorial notice of a Rector of the Church in the fifteenth century. The only legible characters are these—

HIC JACET ROBTUS - CLERUS NUP RECTOR ECCLIC. A - - - - -
 KL. DMBR. A. DM. M, CCCC, XIX, CUI PPICIETUR DS. AMEN. OBIT XVI

On a brass plate lower down—

ES TESTIS - - - - - JACET HIC LAPIS ISTE
 ECOPUS - - - - - TU QUI
 PRO ME TUM PCES SIT VENIE SPES.

There are four Bells in the Tower of this Church. The Tenor weighing 22cwt., is reported to have belonged originally to Fountain's Abbey. It bears the name of Jesus, and the date 1410, and in old English capitals, the following inscription :

* ANNO * MILLENO * QUATER * CENCO * QUOQUE *
 * * * * *
 DEN * ESC * DEC * CLAP *
 * * * * *
 ANA * ICSUS *

The other Bells are modern, bearing the names of the Churchwardens, and the dates, respectively, 1729, 1775, and 1805. The former is also inscribed *Voco,—Veni, Precare.*

It may be mentioned, as a curious circumstance, Church-yard. that in the Church-yard, many of the graves are placed North and South, instead of East and West. Whence this deviation from the usual practice has arisen, it is not easy to determine. On 2nd Oct., 1803, additional burial ground was consecrated.

The Church is generally supposed to have been Stone. built of the materials taken from the ruins of Thirsk Castle. The stone is generally a hard sandstone, but part of the tracery of the windows is limestone.

The Parish Register begins in the year 1556, and Parish Registers. contains the following insertion in the first page:—
 “*Sic incipit primus liber. Liber factus vigesimo Die Septēbris A° Doini 1556, Anno Regnorū Philippi et Mariæ tertio et 4°.*” The memorandum which is inserted in the same page, seems to intimate that there have been some previous documents, which were so defaced that they could not be made out. “*In initio desunt queda quæ obscurata legi non poterant.*”

There have, at different periods, been several Benefactions. grants made to the poor of this parish, which are recorded in the table of benefactions affixed within the Church.

The proportions of the Church are as follows:—

Tower, 19ft. by 10ft.
 Nave, 110ft. by 24ft.
 N. and S. Aisles of Nave each, 110ft. by 17ft.
 Chancel, 41ft. by 21ft. 6in.
 Total length of the Church, 151ft.
 Total breadth, 58ft.

These are all interior admeasurements.

Churches

OF YORKSHIRE.

Parish of Birkin.

THE Church of Birkin* is one which the lover of Ecclesiastical Architecture may think himself happy in having to describe: and the Parish, with its Preceptory of Templars at Temple-Hurste, would probably have equal interest to the Antiquary, with opportunity and patience to consult the records of that illustrious order. Into the latter branch of this subject, however, it does not fall within our province to search deeply, our chief business being with the Church.

We may note, however, that Birkin is thus mentioned in Domesday:—

* Birkin is somewhat remotely and inconveniently situated, four miles from Ferrybridge, and seven from Pontefract. The nearest railway station is at Burton Salmon, between Leeds and Selby.

“ In Berchinge Aluric had one caracute of land to be taxed, and there may be one plough there. Gamel has it now under Ilbert. In the demesne one plough, and four villanes, and two bordars with two ploughs, and one mill of three shillings. Two acres of meadow, wood pasture, one mile long and half broad. Value in King Edward’s time ten shillings, the same now. This land is said to belong to Esneid.”

In the year 1152, the Manor of Temple-Hurste, (or Hirst,) in this parish, was given to the Knights Templars, by Ralph de Hastings, and confirmed to them by Henry de Lacy, as appears by the following document :—

“ Archiepiscopis et Episcopis et omnibus filiis sanctæ ecclesiæ, tam presentibus quam futuris, Henricus de Laci salutem, et fideles orationes in Christo. Notum sit quod ego fratribus Templi Salomonis, pro salute animæ meæ et pro salute animæ patris et matris meæ, et parentum [fratrum?] meorum, et antecessorum meorum, concessi donationem illam, quam Rodulfus de Hastings illis fecit de terrâ meâ de Hursta. Quare volo, quod illam terram, tam liberè, et quietè, cum omnibus pertinentiis, teneant, sicut aliqua eleemosnia in Anglia melius et liberius tenent. Et sicut illorum carta, quam de Radulpho tenent, testatur. Et hæc carta fuit facta in præsentia fratris Richardi de Hastings, apud Bruge. Testibus,” &c.*

The Templars afterwards established a Preceptory on the estate thus confirmed to them, and the history of the parish till the dissolution of the order, must, of course, follow that of the Templars.

This order, at once military and ecclesiastical, originated in the early part of the twelfth century (1118) in the voluntary

* Dugdale’s Mon. Ang. VI., 841

association of nine knights, who took the monastic vow of poverty and celibacy, and under the patriarch of Jerusalem, devoted themselves to the protection of pilgrims journeying to and from the Holy City. By degrees their number and importance swelled, and their possessions were continually augmented by pious gifts and bequests; while their valour and conduct as a military body, under perfect subjection to their own grand master, gave them an importance which was felt all over Europe. But with wealth and glory came pride and luxury; and in their train a habit of life so far different from the spirit and purpose of their order, that they fell, not without reason, into evil repute. Their great offence, however, was doubtless their wealth; and though a few individuals were convicted of gross crimes, and most shocking blasphemies, the judgment must be equally credulous and uncharitable that can believe the whole order to have been so degraded in morals, as it served the purpose of those who wished their destruction, to represent them. However, first in France, by Philip the Fair, and afterwards in all Christendom, by an ordinance of Clement V., the order was suppressed. Clement devoted their possessions to the Hospitallers, an order of knights equally with the Templars connected with the crusades: but the several crowned heads certainly indemnified themselves for the trouble of giving effect to the papal ordinance, by appropriating a considerable portion of the possessions of the suppressed order. The knights who were thrust forth from their preceptories, were distributed among various religious orders, and lived and died as penitents.

The fortunes of the Templars of Temple-Hurste exemplify this history. The Church seems to have been built at about the date of the grant to them by Hastings; and, if so, doubtless chiefly at their expense, and by their direction. It is hardly probable, however, that the Parish Church of Birkin continued

to be the Chapel of the Templars, after the Preceptory was instituted, five miles distant : * yet there is in the North wall of the Nave a recumbent cross-legged figure, and it is probable that the Parish Church is the burial place of one of the Knights, whose bones would have rested in the cemetery of the order at Temple-Hurste, had he been so happy as to die before the fall and disgrace of his proud community.

But if this be only conjecture, at any rate the grant of the Preceptory at Temple-Hurste to Lord Darcy, instead of to the Hospitallers, sufficiently illustrates the motives of the monarchs of Christendom in the suppression of the order.

The next reign brings us to the Nonæ Rolls, where the parish of Birkin is thus mentioned :—

B I R K Y N .

C̄ar' r̄l. m̄r'.

Cuj^a pochi vz Rog^{us} de Brodecroft Ric^{us} Carnevill Wills fil' Ade Adam fil' Henr' Robt^{us} fil' Ade Joh^s Ayre Joh^s Frankys Wills fil' Alani Wills Balcock Joh^s Chyldyong Rog^{us} in le Lane & Joh^s fil' Ranulphi ad hoc jur' sup sacrm suu p̄sentant p̄ indentur' int. se & Priore & Franc' confect' & altnatim sigillat' q̄d nona garbaz vellez & agnoz de tota poch' valet hoc anno xxⁱⁱ tū vend' p̄ xl m̄r' et non plus eo q̄d p̄vent^a d̄ce existit in d̄cis̄ feni oblatoibz mortuar' & aliis minut' d̄cis̄ cū dote ecce q̄ valet p̄ annu x m̄r It̄ p̄sentant q̄d no est aliquis m̄cator' infra d̄cam poch' nec vivens nisi de agcul̄ta. †

* We have not been able to learn whether there are any traces of a Chapel at Temple-Hurste. But we may here note, that there were two ancient Chapels in the parish, one of which has been lately replaced by a larger one.

† Nonarum Inquisitiones, p. 227.

A Close Catalogue of the Rectors of Birkyn.

<i>Temp. Instit.</i>	<i>Rectores Eccle.</i>	<i>Patroni.</i>	<i>Vacat.</i>	<i>Permut.</i>
7 Kal. Apr. 1289	M. Hugo Sampson	Arps. per lapsu eo qd. Adam de Ever- ingham.* Excom- municatus		
4 Kal. Jan. 1289	M. Hugo de Colvill, pbr.	Adam de Everyng- ham		
3 Non. Apr. 1318	Dns. Tho. de Everyngham acolitas	Dns Joh. de Ever- yngham, mil.	per mort.	
12 Aug. 1349	Dns. Joh. de Lutryngton de Byrkyn	Idem	per resig. per mort.	
10 Junii. 1350	Dns. Joh. de Knottingley	Tho. Everyngham filiu g. Ev. mil.	per resig.	Pro eccla de Ra- vensuall.
22 Junii. 1364	Dns. Joh. de Clone Cap	Robt. Leventhorp and tres al., &c.	per mort.	
21 Junii. 1371	Dns. Joh. de Middleton	Dns Robt. de Surl- lington, mil.	per mort.	
21 Novbr. 1380	Dns. Joh. Barowe, pbr.	Joh. Everyngham, ar.	per resig.	
Jan. 1394	Dns. Tho. Toveton, Cap.	Dns Joh. Ev. mil.	per resig.	Pro Eccla. de Wath. Pro Eccla. de Gam- elston.
11 Novbr. 1402	Dns. Joh. Clyfton		per resig.	Pro Eccla. de Stokesley.
15 Decbr. 1403	Dns. Tho. Wickeresley, pbr.	Idem	per resig.	
5 Febr. 1404	Dns. Joh. de Seggefild, pbr.	Idem	per mort.	
9 Jan. 1412	Dns. Rad. Hancocks, pbr.	Idem		
14 Jan. 1412	Dns. Joh. de Evryngham, pbr.	Idem	per resig.	Pro Eccla. de Bynt- worth Winton dioc.
21 Mar. 1416	Dns. Joh. Huland alas Pyn- cheware	Idem	per resig.	
27 Jul. 1417	Dns. Will. Merfyne, pbr.	Idem	per resig.	
29 Jan. 1421	Dns. vel Ric. Everyngham, diac.	Idem	per mort.	
19 Maii. 1439	Dns. Will. Cowper, Cap.	Will. Everingham, ar.	per resig.	
15 Sept. 1455	Dns. Tho. Riplay Cap.	Idem	per mort.	
13 Mar. 1485	Dns. Joh. Meaux, pbr.	Dns Joh. Evering- ham, mil.	per resig.	
18 Mar. 1492	Dns. Tho. Everyngham, pbr.	Idem	per mort.	
24 Aug. 1503	Dns. Will. Draycott, pbr.	Joh. Ev. f. and h. Johis Ev., mil.	per resig.	Pro vic. de Doncas- ter.
23 Sept. 1511	Dns. Joh. Hatton d gr. nig- ropont Epis.	Dns Joh. Ev., mil.	per resig.	
	Dns. Ric. Huchonson, pbr.	Idem	per resig.	
1 Mar. 1533	Dns. Leonard Horseman, M.A.	Hen. Everingham, ar.	per mort.	
23 Junii. 1551	M. Joh. Goldinge	Assignati Henri Ev., ar.	per mort. per mort.	
14 Novbr. 1588	Will. Brogden, Cl.	Will. Gascoygne, ar.	per resig.	
12 Novbr. 1589	Sym. Robynson, Cl., S.T.B. Nic. Baytson, Cl., M.A.	Assignati per dte Willi.	per mort.	
29 Mar. 1612	Robt. Thornton, Cl., M.A.	Everingham Cres- sy, ar.	per privat.	
30 Septbr. 1662	David Barnes	Rex, C. 2		
20 Mar. 1664	Robt. Sorsby, S.T.B. Robt. Thornton, Cl.	Everyngham Cres- sy, ar.		

* "The Archbishop collated by reason of lapse, because the patron, Adam de Everingham, was under excommunication for laying violent hands on F. de Eyton, clerk. He had afterwards letters of Absolution."—*Archbp. Sharpe's M.S. I, 89, quoted from Lantton.*

Of Robert Thornton we learn from Walker's Sufferings of the Clergy, that he was expelled from his living of Birkin by the puritans, and barbarously used, being several times plundered, and at length tied to a horse's tail, and dragged in that manner to Cawood Castle. One David Barnes possessed himself of the living in 1655, but Robert Thornton, who survived the usurpation, returned to his ancient charge; though not, as it should seem by the above catalogue, till it had been held for a time by Robert Sorsby.

Torre's Catalogue of Rectors is brought down to the present time by the following names:

Robert Thornton, A.M.....	1665	died æt: 74
William Thornton, A.M.*	1698	died æt: 49
William Aslabie, A.M., St. John's Col. Camb.	1718	died æt: 49
Thomas Wright, A.M., † St. John's Col. Camb.		
King's Chaplain.....	1741	died æt: 72
George Alderson †	1788	died æt: 88
Valentine Green, A.M., § St. John's Col. Camb.	1835	

The Parish registers of Birkin seem to have met with treatment, during the great rebellion, as bad as that of the Rector. There are no registers remaining previous to 1649, and for many years subsequent they are sadly torn and defaced.

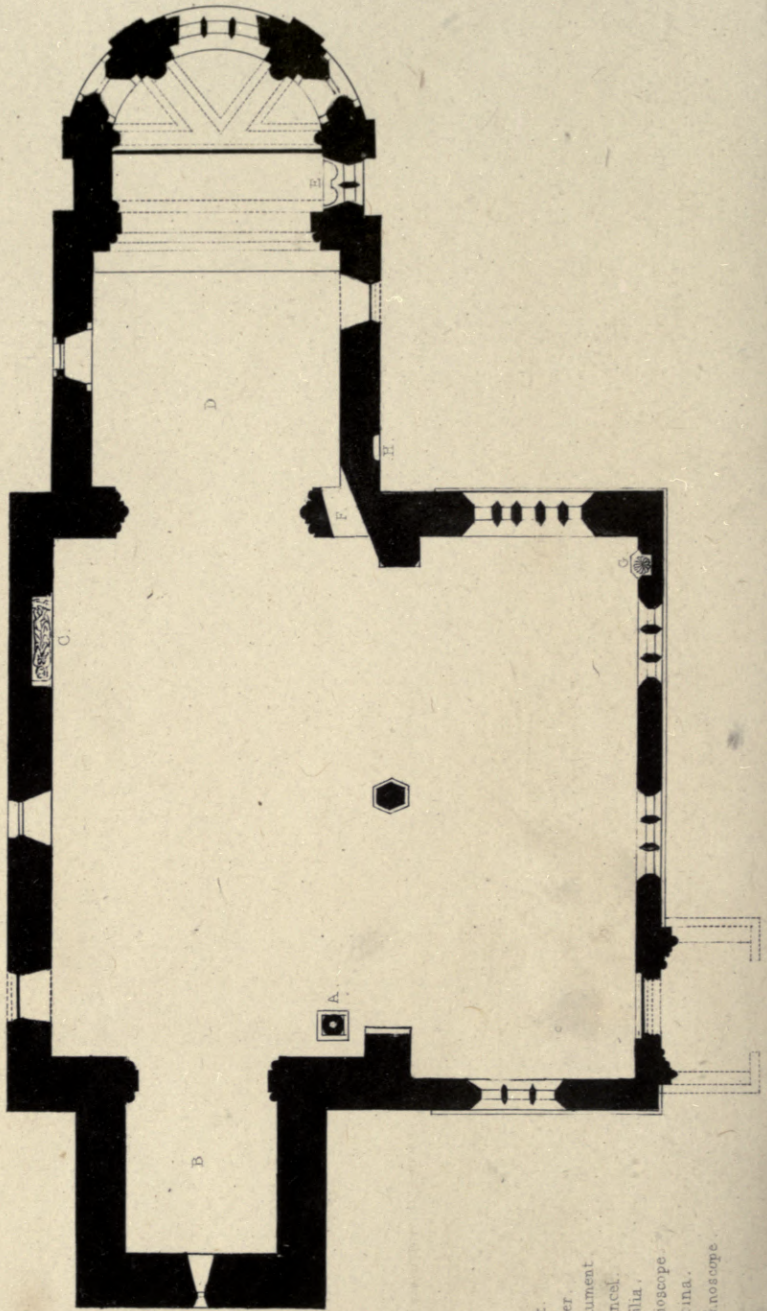
* The three Thorntons who appear in this catalogue, were Father, Son, and Grandson, as appears by a monument erected to their memory in the Chancel, by John Thornton, the son of the last. The epitaph concludes thus: "En Filium, Patrem, Avum, hujus Ecclesiæ successivè Rectores. Quorum in societate amœnitas facilisq; accessus, in amicitia fides, in pauperes munificentia, in omnes hospitalitas studiumq; pacis, ita suis dilectos reddiderunt parochianis, ut nomen Thorntonianum bene audiat."

† Thomas Wright was a well known literary man, and intimate with Mason, Gray, Whitehead the poet laureate, Balguy archdeacon of Winchester, &c. It was from the rectory of Birkin, early in the morning, and probably from his bed, that Archdeacon Balguy wrote his refusal of the Bishopric which was afterwards accepted by Dr. Hallifax.

‡ George Alderson was 66 years in Birkin, 19 as curate and 47 as rector. He officiated 66 Good Fridays without a single intermission.

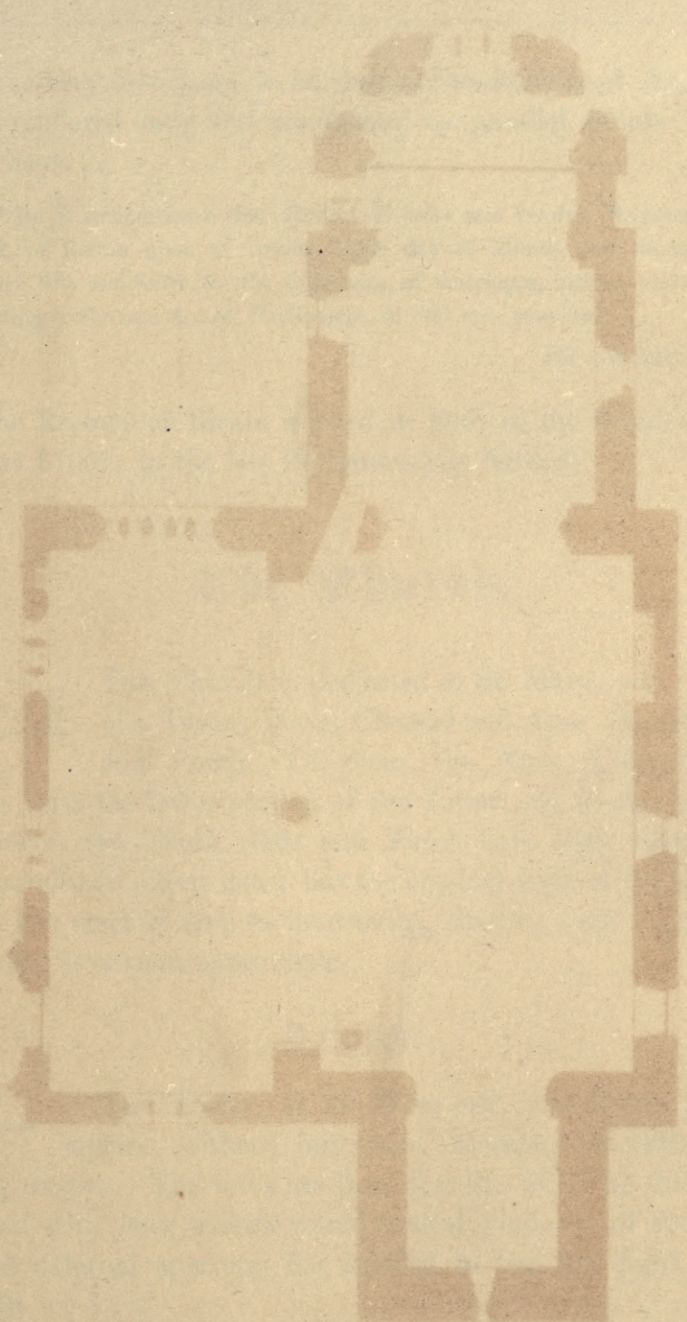
§ To Mr. Green the present Rector, the present Number of the Churches of Yorkshire is indebted for much valuable matter.

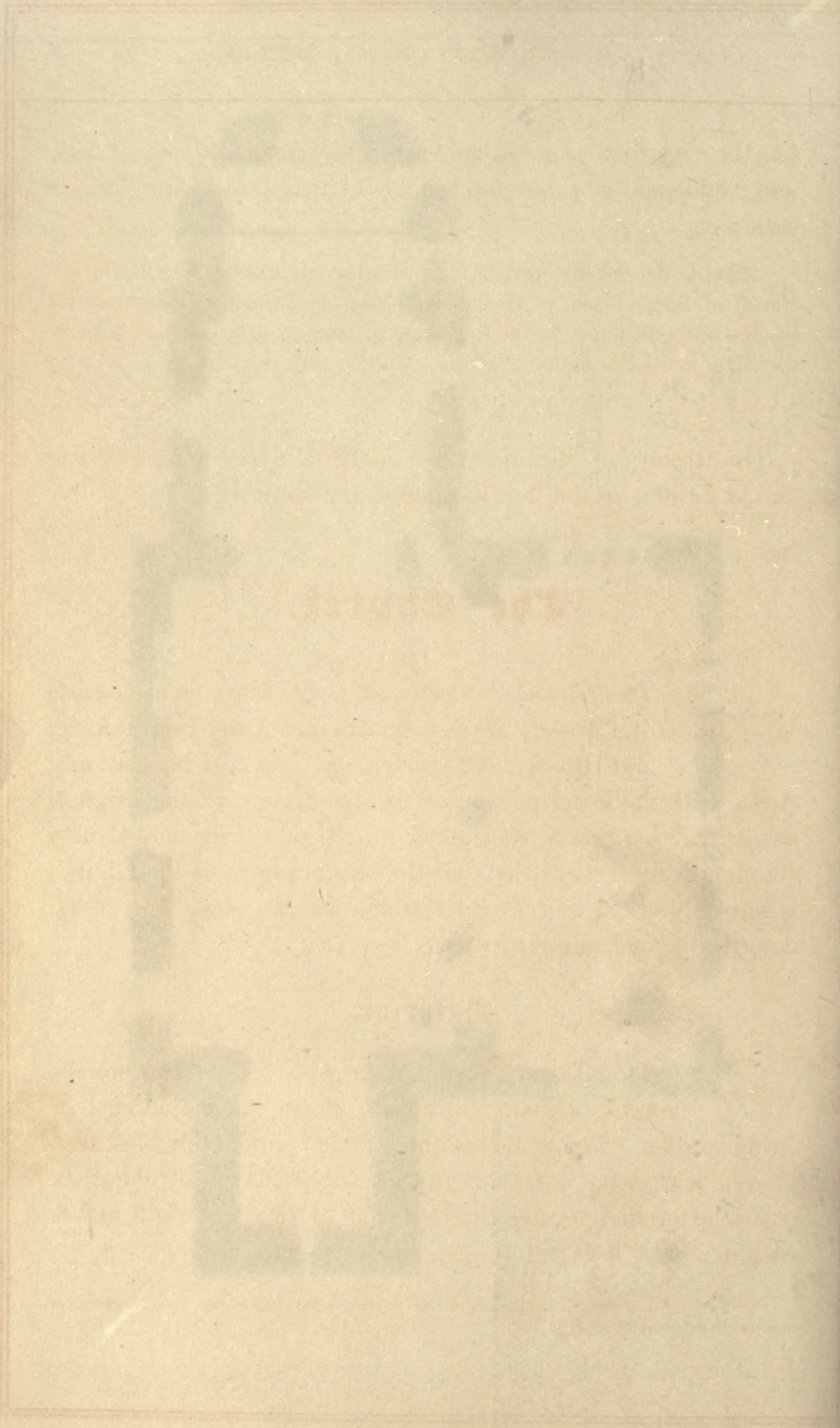
GROUND PLAN, BIRKIN CHURCH.



- A. Font.
- B. Tower
- C. Monument
- D. Chancel
- E. Sedilia
- F. Ragscope
- G. Piscina
- H. Lycinoscope

Scale of 40 Feet





On the very first page is an entry characteristic of the times, and rendered only too interesting by parallel events in our own days.

“Be it remembered that Robert Hinsley was sworne Register for y^e Parish of Birkin upon y^e twenty eight day of March, one thousand six hundred fifty and foure, for the Registering of marriages, birthes, and burials, according to the late Act of Parliament, in that case provided.

JO: WARDE.”*

The Rectory of Birkin is rated at £36, in the King’s Books, and at £1008, in the late Parliamentary Returns.

The Church.

Church of St. Mary, Birkin. THE Church is dedicated to St. Mary, and consists of a Tower, Nave, Chancel and Apse, South Aisle, and Porch. Of these, the Nave, Chancel, and Apse, with the lower portion of the Tower, are of the original structure: the South Aisle and Porch have been added at a comparatively recent date; but the original form of the Church is so well marked and so interesting, that we shall first of all describe its ancient appearance.

Exterior.

The Tower. THE Tower, at the West end, was of two stories, square, without buttresses, basement mouldings, or string courses. The walls are three feet five inches in thickness, pierced with long narrow round headed windows, of about six inches external aperture, but splayed to two feet eight inches within.

* This Jo: Warde was a magistrate at Pontefract, before whom the Birkin marriages were at that time celebrated.

The Nave. The Nave extended on either side about five feet beyond the Tower, and was furnished with a North and South window, in general character resembling those which we shall have to describe more particularly in the Chancel, but without enrichment.

The South Entrance, now removed to the South of the more modern aisle, and disfigured by a porch, is an elaborate and exquisitely beautiful specimen of Norman art. It consists of four concentric receding semicircular arches, resting on as many shafts, with enriched capitals, the three outer pairs standing in the angles of square-edged jambs, the last attached to the inner surface of the doorway. The mouldings of the arches are exceedingly rich, and sharply executed. The outermost



South Doorway.

is the pellet moulding, each pellet being filled with slightly sculptured devices, grotesque animals, circles and triangles interlaced, and the like. The second is the zigzag, the third the beak-head moulding: the ordinary beak-head is here and there exchanged for a whole bird, and for a man's head, long and attenuated, and the beard curling round the lower portion of the moulding, as the point of the beak ordinarily does. The inner arch alone is without enrichments.

These three mouldings recur again in the three windows of the Apse, and in an order which leads to the conclusion, that they were so arranged in the doorway that that which was

considered the most beautiful should have the central place : for the pellet or exterior moulding of the doorway is used in the North East, and the zigzag in the South East window of the Apse ; while the beak-head, which is the interior of the doorway mouldings, is reserved for the East window of the Apse—that is, for the place of greatest honour. These remarks may seem trifling, but whatever directs us to the minor principles of taste of so remote ages, cannot be wholly without interest.

In describing the doorway of Birkin as it was, we may observe, that it was doubtless originally enclosed in the wide gable shaped mass of masonry,* so common in Norman doorways, which served to give the thickness to the wall necessary for the receding jambs and arches, in which their characteristic splendour consists. This contrivance is still more requisite in modern imitations of Norman, in which the walls are generally of very insufficient thickness ; but we do not remember to have seen an instance in which it is sufficiently applied.

The Nave was lighted by two windows, one at
The Choir. either side ; as was also the Choir, or the first part of the Chancel, before the commencement of the Apse. The Chancel is entered to the South by a square-headed door, below a semicircular arch, which is filled up to the head of the doorway with masonry set diagonally.

The Apse is semicircular, and is pierced with three
The Apse. windows, the exterior mouldings of which have been already mentioned. The buttresses, within which the windows are placed, are square edged, and perfectly plain throughout, and die in the corbel table, which is supported by grotesque heads, and other devices. These were continued all round the ancient Church, with the exception of the Tower and the West end of the Nave. Nothing can be more perfect than the preservation of all the masonry and carving throughout the

* As at Adel, for instance, see No. 1 of the Churches of Yorkshire.

Church. The minutest details are almost as sharp as when they left the sculptor's hand; a sufficient proof of the excellence of the stone, which is from the neighbouring quarries at Sherburn.

Later additions and alterations.

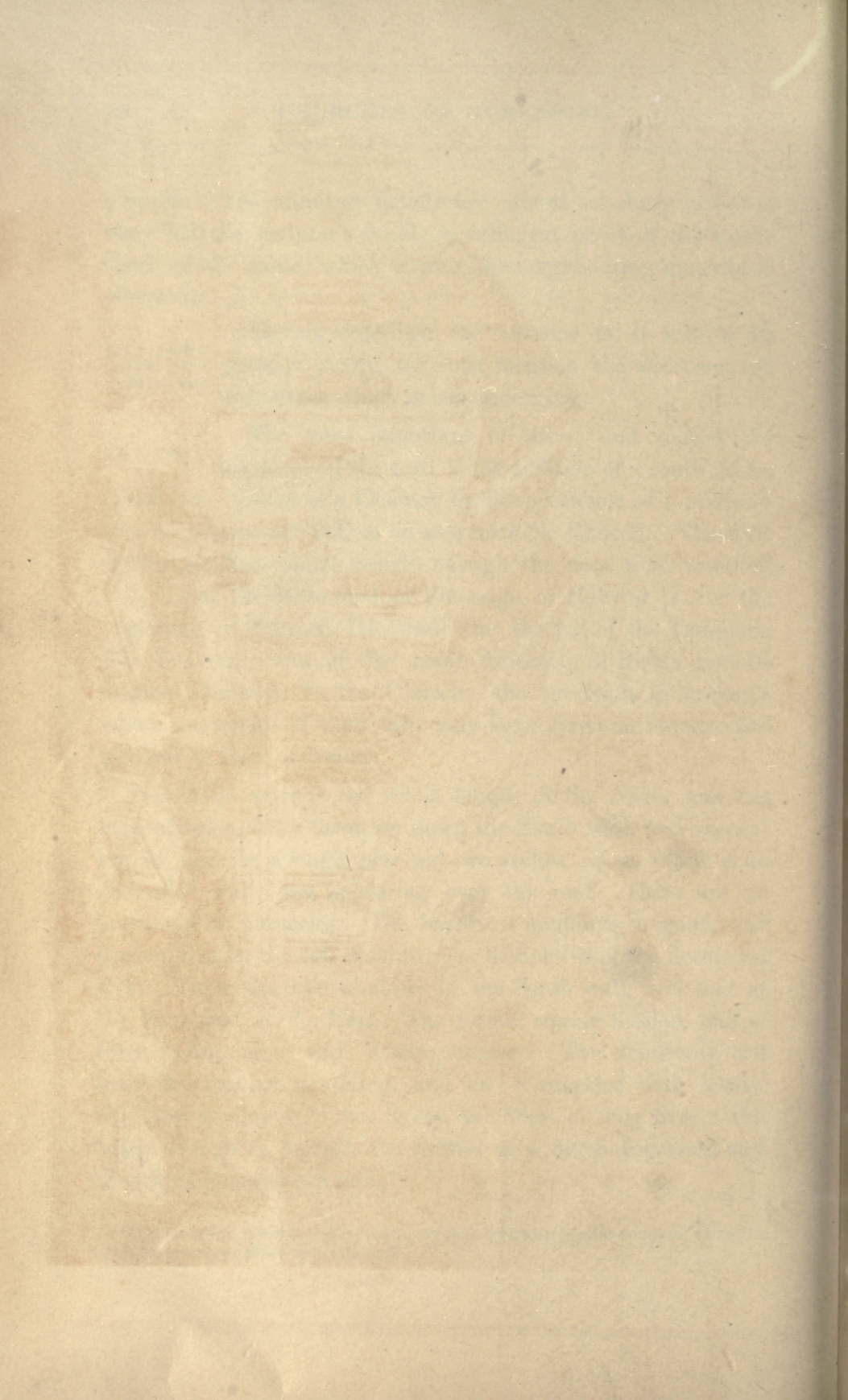
Having described the exterior as it was in its greatest purity, we must mention the additions and alterations which it has undergone.

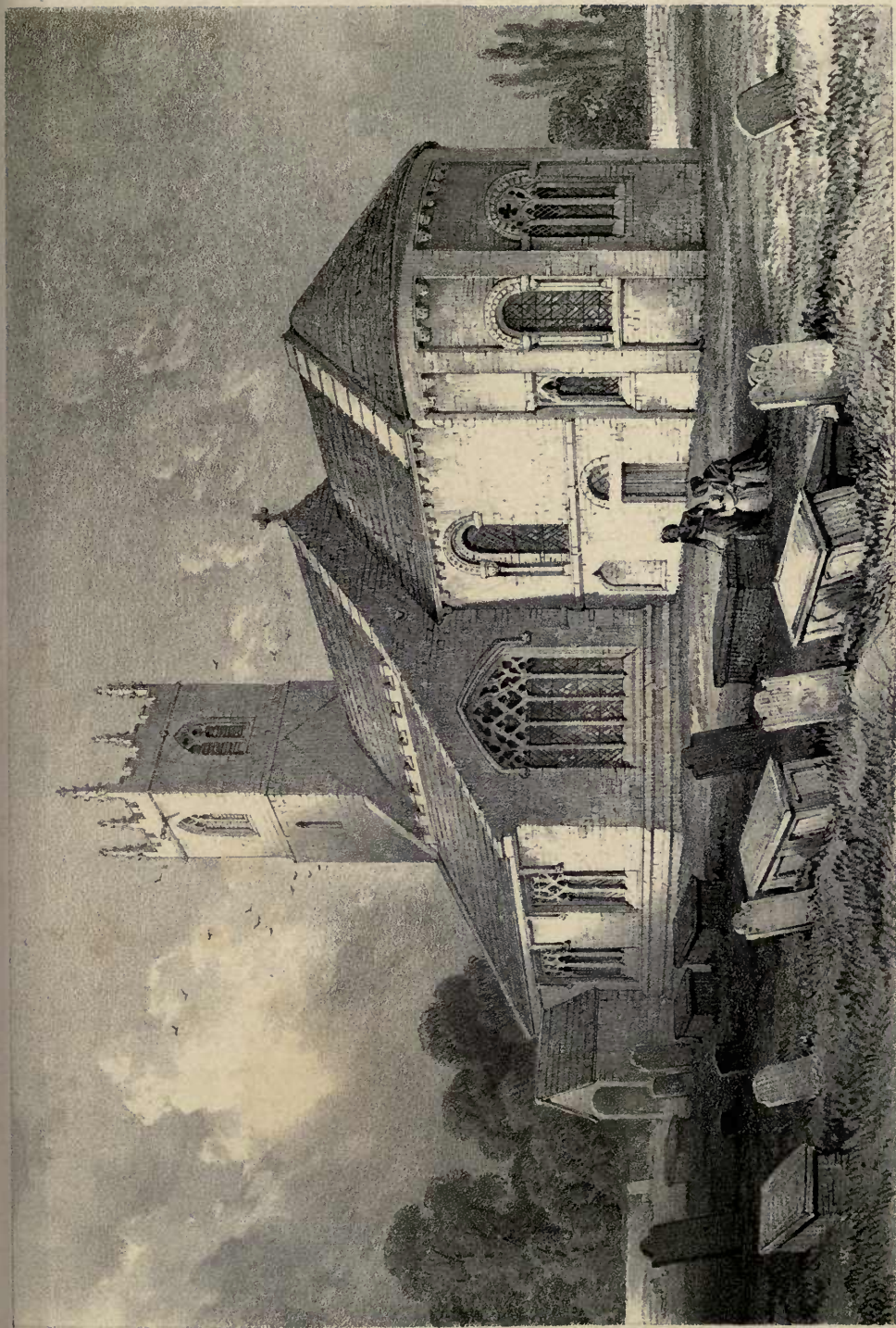
South Aisle.

The most important of these, and indeed the origin of all the rest, is the addition of a south Aisle, which was erected as a Chantry by the possessors of a mansion whose remains are still to be seen near the Church. The style of this addition marks nearly enough the date of its erection, i. e., about the latter end of the reign of Edward II., or the beginning of Edward III., and after the fall of the Templars. The first settlement of that noble fraternity in Birkin gave its original character to the Church: the revulsion in property which accompanied their fall, may have given an impulse and a colour to later additions.

This Aisle extends the whole length of the Nave, and has been added to it by throwing down the South wall, and supplying its place by a single pier and two arches, above which is an embattled wall, just appearing over the roof. There are no buttresses or pinnacles. The basement moulding is good, and surmounted by the roll moulding, so distinctive of the decorated style. There are two windows in the South wall, and one at the West and at the East. The former square headed, and of three lights, filled with flowing tracery. The dripstones fall from the parapet moulding, and are terminated with heads. The East window is of five lights, the West of only three: the latter triangular headed, the former of a much depressed and ill-shaped four centred arch.*

* This especially deserves notice, because the four centred arch seldom appears except in the latter specimens of the succeeding style.

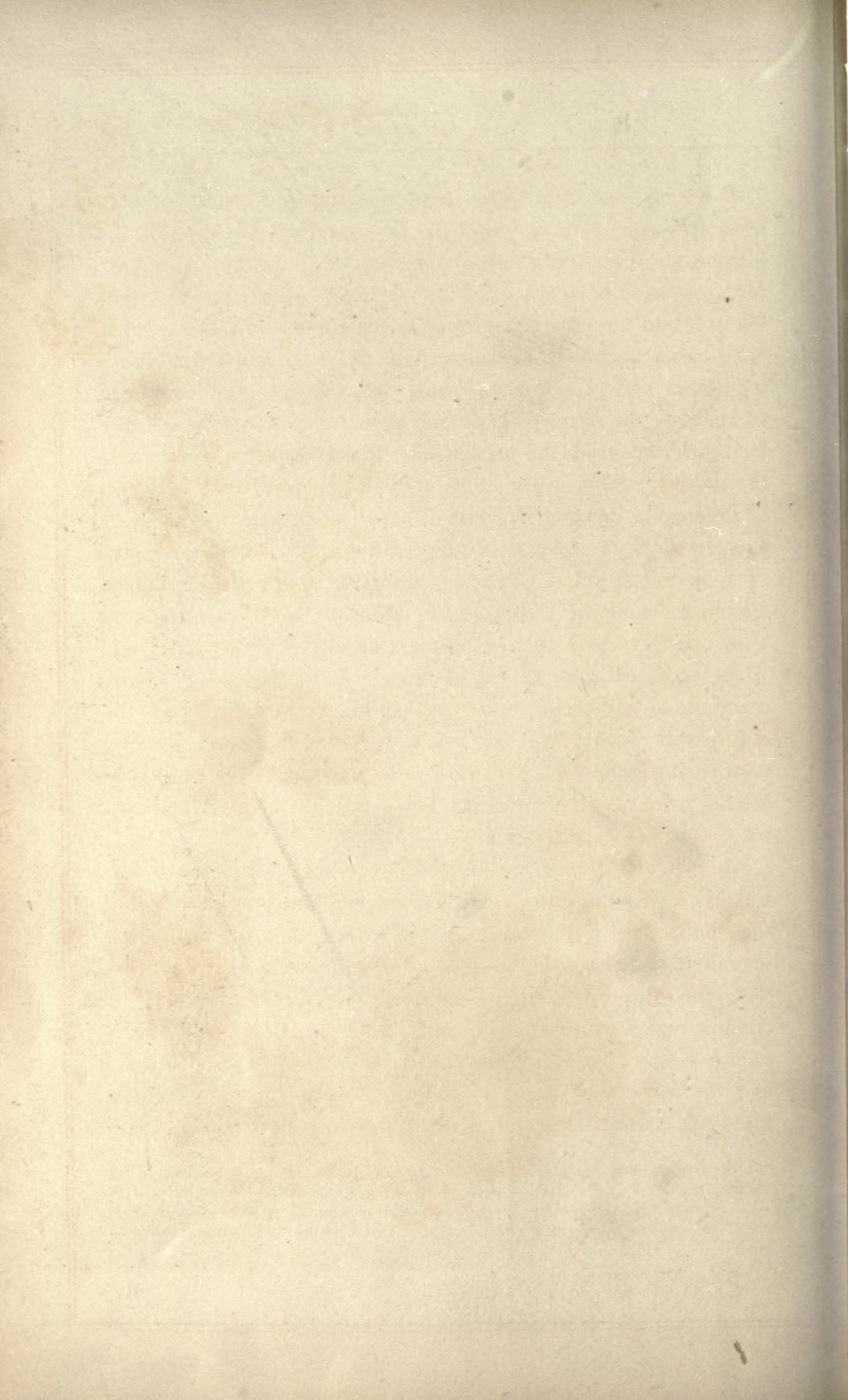




J.W. Hugall del. G. Hawkins lith.

BIRKENHEAD.

Dr. H. H. H. to the Queen.



There is, if we mistake not, a peculiar interest in this Chantry at the present moment, when the appropriate restoration of the Chapel on Wakefield Bridge is become an important question : for it seems to have been built at about the same time with that Chapel, and though very inferior in splendour and details, yet to have some points in common with it ; especially the South windows, with their square heads, and their labels falling from the parapet moulding. Is it not probable that advantage may have been taken of the presence of the Architect who executed the more splendid, in the erection of the inferior, work ?

The noble doorways of the Norman period have often been preserved, when the rest of the buildings have been destroyed or remodelled, and in some cases they have been removed carefully, stone by stone. This seems to have been the case with the West door of Kenilworth Church, Warwickshire ; and with the South door of St. Margaret's Church, York :* it was certainly so with that at Birkin, which was originally on the South wall of the Nave, and is now removed to a corresponding position in the Aisle. Unfortunately, a modern porch has been erected over it, which entirely hides it from without, and cuts off part of the upper portion.

At the same time that the Aisle was built, the East window was filled with decorated tracery ; and, we are sorry to add, that the shafts were cut away from the exterior : a sacrifice to the prevalent taste, which deserves no better name than a mutilation, though perpetrated in the palmy days of gothic art. A window was also inserted, of two lights, which appears a little to the East of the Choir in the exterior view of the Church ; and the ogee head seems to indicate that a low window, now filled up, at the West end of the Choir, was then added. This

* The Norman doorway of Sherburn Church, near Birkin, has been removed in like manner, but the character of the arch is wholly changed by a different arrangement of the masonry, so that it is now pointed, instead of semi-circular : and heraldic bearings have been introduced on shields, substituted for the original capitals of the shafts in the angles of the jambs.

window is rather puzzling. To give light to the Choir it was not wanted. It was perhaps what the Cambridge Camden Society has called a Lychnoscope, intended for the convenience of the person set to watch the paschal candle, burning on the Altar.

When a South Aisle had been added to the original plan, the Tower of two stories was disproportionately low: another story therefore was added at some subsequent period, having four windows of two lights, an embattled parapet, with eight crocketed pinnacles, and four gurgils.

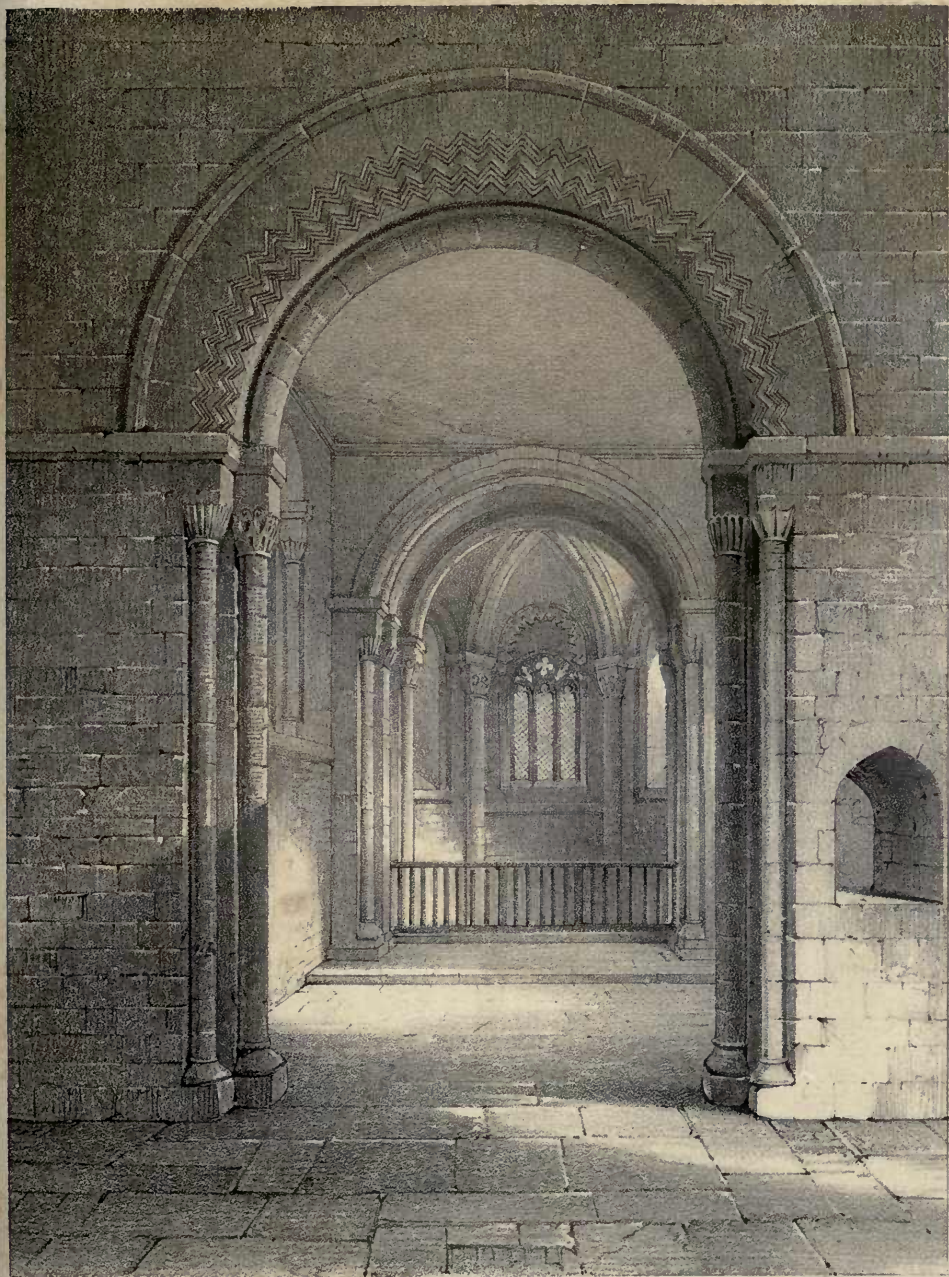
The weather mouldings show that the pitch of the roof has been lowered throughout the Nave and Choir: and to conclude the notice of external alterations, a very rude doorway has been cut out in the North of the Nave, and the window in the same wall has been utterly despoiled of all character, and glazed with square panes.

Interior.

The accompanying interior view gives the Church of Birkin precisely in the state in which it stood originally, with the exception of the Altar rails,—the Hagioscope, which was rendered necessary by the erection of the South Aisle,—and the filling up of the East window with decorated tracery. This addition to original Norman windows is not rare,* and it is obvious how much better the flowing lines of the fourteenth century harmonise with the circular head of the Norman arch, than the perpendicular and horizontal mullions and transoms of the next period.

It will be seen at a glance that the general arrangement of Birkin Church is the same (with the material addition of a Tower) with that of Kilpeck; of which Mr. Lewis has given faithful drawings, and to which he has applied his interesting,

* The same addition has been made to the Eastern window of Peterborough Cathedral; and, which is more in point, from the district in which it occurs, to the windows in the West front of Kirkstall Abbey.

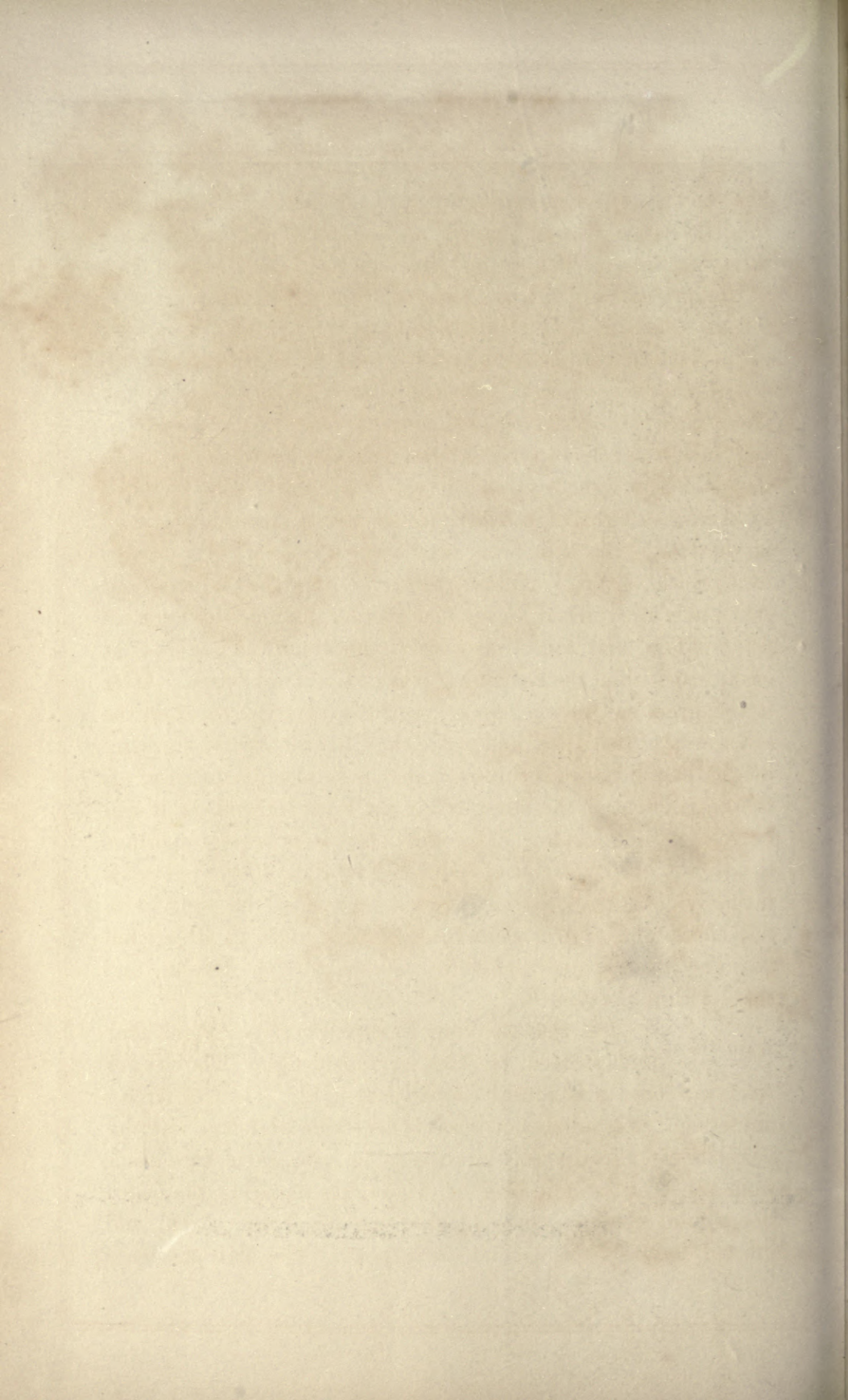


J. W. Hugall del. G. Hawkins lith.

Day & Hughes lith. to the Queen

INTERIOR OF BIRKIN CHURCH

Leeds. Pub^d by T. W. Green 34 Commercial Street



but somewhat too minute symbolical interpretation. We have the Nave, the Chancel, and the semi-circular Apse, with its three windows, and its groined vaulting.

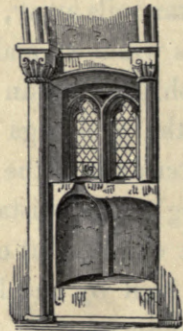
Nothing can be more imposing than the effect, on first entering the Church. If the South Aisle were away (and it formed no part of the original design) it would be impossible not to direct one's eyes eastward, to the Altar. The windows in the Nave and Chancel are high above the heads of the worshippers, and though narrow in their external aperture, so widely splayed, that sufficient light is thrown in without the eye being arrested by the direct light of the day, which is seen streaming in only at the East,—the actual and symbolical source of light to this lower world. We of course suppose the pulpit, and pews, and Altar rails away, when we say that every thing tends to represent this window, and the Altar which it surmounts and adorns, as enshrined within the remaining portions of the Church. Over it the groinings of the Apse gracefully diverge; over it the outer arch of the Apse, and again the Chancel arch at a greater height and distance is thrown: and as is usually the case, all the enrichment of the latter is on the West face, where it can be seen by one looking Eastward. And it is not unimportant to observe, that the zigzag moulding over the East window, is precisely that which is best adapted to receive the light with full effect, and to give a character of irradiation to all around it. The Altar is approached by four steps, one without, and three within the Apse.

Not that the view Eastward is the only one that
Tower Arch. is destroyed by late arrangements. The Tower Arch was once a beautiful counterpart to the Chancel Arch; not so rich, of course, but scarcely less wide or lofty: but the parishioners felt the cold air sweeping over their bare heads from the West, and instead of thoroughly repairing the belfry floors and windows, they blocked up the Tower Arch, and erected lofty skreens behind their pews. The flat plastered

ceiling, too, doubtless adds as much to the comfort as to the beauty of the Church.

Painted Glass. We know of nothing else that need be added to the interior view, to convey a full impression of the character of that portion of the Church which it represents, except that the East window was once filled with painted glass, of which fragments remain, which have evidently been canopies over figures of saints. The saints themselves were doubtless thrust out at the same time with Robert Thornton the Rector. In the window of later insertion in the South of the Apse, is a single shield. Azure, semee of fleur de lis, a lion rampant or : impaling ; azure, a cinquefoil argent.

Sedilia. Beneath this window two stone seats have been very rudely cut in the wall. They are not of the original design, for one of the columns supporting the groinings of the roof is cut away to admit them. They seem to have been left unfinished.



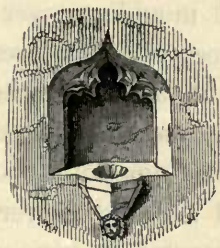
Sedilia

The Altar. The Altar stands where it always did, a little removed from the wall : but a chest containing music for the singers, and other things which indicate that laymen habitually trespass within the altar rails, stands *Eastward* of the Altar itself !

A very few words will sufficiently describe the rest of this Church.

South Aisle. The South Aisle is separated from the Nave by a single octangular pier, and two pointed arches

springing from the extreme portions of the old South wall, not removed. The terminations of the bevelling of these portions of the wall deserve to be noticed. There are three brackets nearly as high as the tops of the windows, with grotesque decorations, in the South wall, of which it would be difficult to devise the use. There is also a Piscina, the ornamental portion of which is best displayed in the accompanying drawing.



Piscina.

The Font. The Font occupies its proper place in the Nave, just within what was the original door-way. It is worthy of no description, and the legend which perpetuates the names of the donors, or those who bore office in the Church at the time it was made, show that it belongs to an age in which the catholic habit of merging self in devotion, was antiquated.

The only Monumental Remains. Monument worthy of remark for its architectural features,* is that already mentioned in the North wall of the Nave. It is a recumbent figure, cross-legged, but unarmed, with the hands closed in prayer, bare headed, and habited



Recumbent Figure in North Wall of Nave.

* Perhaps the following Inscription may be worth transcribing, as the production of the lamented Whitehead, though certainly not for its own sake :

ELIZABETH WRIGHT,

DAUGHTER OF THOMAS HILL, OF CHIPPING WYCOMBE, BUCKS, ESQ., WIFE OF THOMAS WRIGHT, RECTOR OF THIS PARISH, WAS BORN APRIL 27TH, 1711, MARRIED FEBRUARY 22ND, 1742-3, DIED 23RD DAY OF FEBRUARY, 1783.

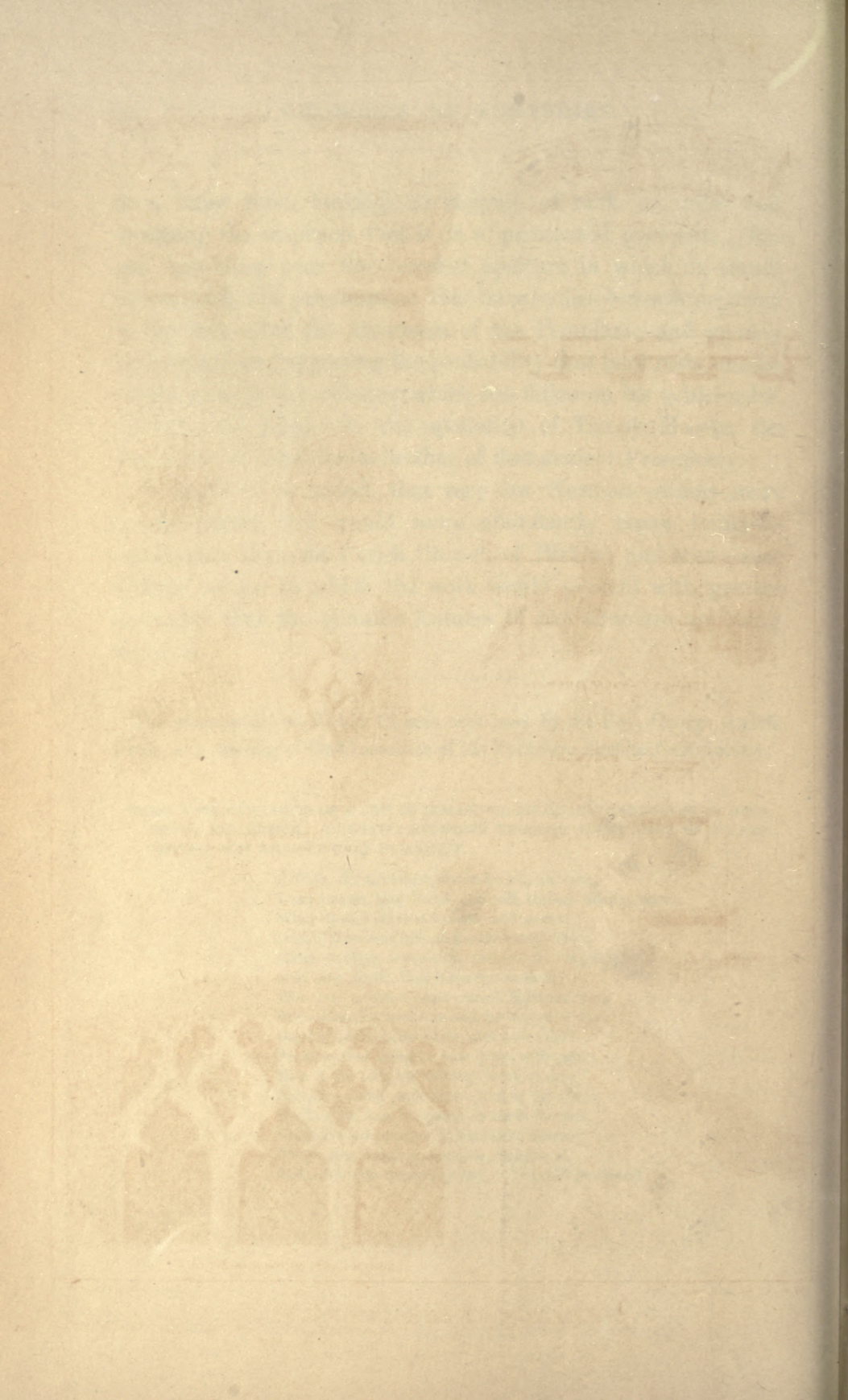
in a loose robe, bearing no insignia of rank or order and tempting the suspicion that it is a penitential garment. The roll moulding over the recessed aperture in which it stands agrees with the presumption that he who lies beneath departed in the faith after the dispersion of the Templars; and we may be excused for suggesting the probability that here rests, undisturbed now by the obloquy which has fallen on his noble order, and not the poorer for the spoliation of Temple-Hurste, the Preceptor, or some noble brother of that ancient Preceptory.

It ought to be added, that very few Norman edifices more loudly invite, and would more abundantly repay judicious restoration, than the Parish Church of Birkin; and that a case seldom occurs, in which the work would proceed with greater assurance that the genuine features of the structure are being replaced.

This description of Birkin Church was read by the Rev. George Ayliffe Poole, at a meeting of the Committee of the Yorkshire Architectural Society.

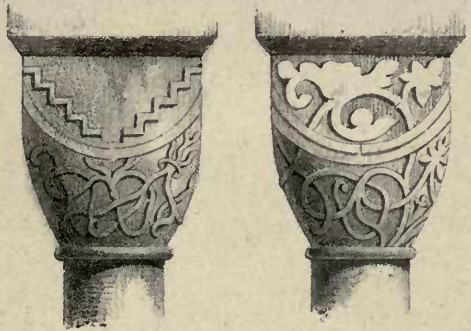
THESE WERE THE LIMITS OF A LIFE OF INNOCENCE, INVARIABLY CONDUCTED BY GOOD SENSE, AND VIRTUE. HUMANITY EXTENDED THROUGH EVERY PART OF IT, AND CHARITY WAS BOUNDED ONLY BY ABILITY.

A Wife, the tenderest, truest friend, lies here,
 Long known, long loved, and still, though lifeless, dear;
 Who, to each serious virtues solid power,
 Joined the sweet talents for the social hour;
 Quick-judging sense, with candour for its guide,
 And easy mirth, that knew not to deride.
 This poor return a heart-struck Husband pays
 For all earth's comforts and for length of days:
 Oft did her anxious cares, alas, how vain!
 Preserve that being he now drags with pain:
 Ev'n to the last, his sinking frame to save
 She strove, and sunk before him to the grave.
 He feels his loss, his doom on earth foresees,
 Yet dares not murmur at his God's decrees;
 But joyless, helpless, hopeless, lingers on,
 And cries with trembling awe, "Thy will be done!"





BEAK HEAD MOULDING
SOUTH DOOR



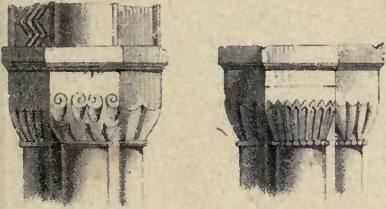
CAPITALS OF TWO PILLARS ON THE
WEST SIDE OF SOUTH DOOR



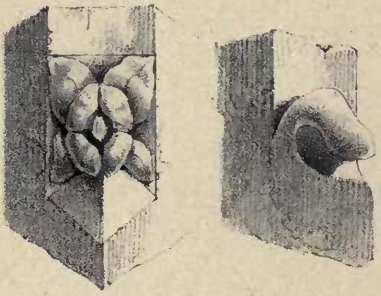
CORBEL TABLE



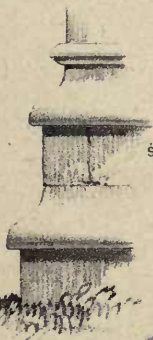
PELLET MOULDING ON SOUTH DOOR



CAPITALS, CHANCEL ARCH.

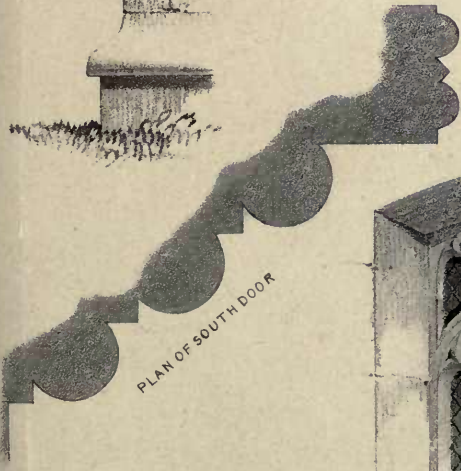


FINISH OF BEVELLING
IN THE WALL, EAST AND WEST OF AISLE.



BASEMENT
OF
SOUTH AISLE

ft. in
OPENING 4.2
HEIGHT OF ARCH 10.0
DO " PILLARS 6.0



PLAN OF SOUTH DOOR




SOUTH EAST WINDOW IN AISLE.

DETAILS OF BIRKIN CHURCH.

Churches

OF YORKSHIRE.

Parish of Bubwith.

F the great antiquity of the parish of Bubwith, the following extracts from acknowledged authorities, furnish satisfactory proof:—

[Domesday Book,* A.D., 1086.] “In Bubwid (Bubwith) Alwin had six carucates of land and two oxgangs to be taxed. There is land to nine ploughs. In the same village Chetel had two carucates and two oxgangs, the soke of which belongs to Bricstune (Brighton). There is land to one plough and a half. Richard, a vassal of Gislebert’s, has now there half a plough, and five villanes with one plough, wood pasture half a mile long, and two quarenteens broad. Value in King Edward’s time twenty shillings, now twelve shillings.”

* William the Conqueror ordered a survey of the whole kingdom A.D. 1083, to ascertain the value of the landed property, that he might tax it at discretion. This volume was put together at Winchester, and entitled “The Roll of Winchester;” though from dislike to the measure it was called the “The Domesday Book.”

Gilbert Tyson,* standard bearer to the Conqueror, gave two carucates of land at Bubwith, to Selby Monastery.

“ In A.D. 1262, Thomas de Mulgate, the Archbishop’s officer, ordered John de Giveldale to take and enjoy, for his life, the half of fifty marks of money, and the half of the minute tythes of the demesnes of Thomas de Gunneby, as rector of a mediety of the Church of Bubwith; and after his death, the property to be disposed of by the Abbot and Church of Bubwith. King Edward granted the Abbot free warren in his demesne lands of Gunneby, if not within the forest.”

In A.D. 1294, 22. Edward I. William de Thorntoft gave all his lands in Gunneby and Brichton, which he had of the gift of Sir Thomas de Gunneby. Oliver de Gunneby gave land to find lights, and all the tithe of Ralph de Gunneby, and of all other smaller tithes of the said Ralph de Gunneby, except the tithe that the Church of Bubwith had in his father’s time, of the moor of Stalbayn.

In A.D. 1321. 14. Edward II. William, son of John de Tadcaster, of Bubwith, gave fifteen acres in Gunneby.

Oliver de Gunneby, for the support of a Chaplain to minister at the altar of St. Mary, in Bubwith, for the good of his soul, and that of Petronill, his wife, &c., gave three acres in Bubwith, and two acres and a half in Gunneby field, and ten acres nearer to the boundaries of Brichton, within the living of Gunby, and six perches of land and meadow of the length and breadth of Fimor, and near to the river Derwent. He also gave half a

* The frequent mention of the name of Tyson in documents of the date of the Conquest would lead us to the conclusion that they formed a family of importance, and we repeatedly meet with the name in connection with works of piety and devotion. Thus a person of the name was founder of the Abbey of Bridlington, as the following document shews: “Iste Gisbrihton Tison fuit Dominus de Bridlington, Walton, Malton, et Alnewike. Et ut a quibusdam Scriptis invenitur fuit fundator Abbathiarum de Bridlington, de Walton, de Malton, de Alnewike. Sed verius mihi videtur, et arbitror, quod successores ejus fundaverunt prædicta monasteria pro anima ejus dictus est eorumfundator, non ejus facto sed successorum devotione ut imperius manifestabitur. Iste autem Gisbrihtus genuit Wm. Tyson et Ricardum Tison. Wm. Tison, corruit in bello contra Haraldum Angliæ invasorem.” Richard Tyson was founder of Gisborough Priory.

mark rent charge, and five shillings per annum out of a carucate of land at Brighton, and Thomas Hisson confirmed it."

Abbreviatio Rotulorum Originalium p. 212. Edwd. III, Grossi Fines. Ebor, R. P. quadraginta libr' concessit Johi's de Flet de Bubwith qd ipe manium de Waxham cum ptin et unu messuagiū tria tofta et duodecim bovatus tra cum ptin in Preston in Holderness q de R tenent' ut de honore Albe Marle p s'vicium militare et faciend sectam ad wapentachiam. R. de Holderness de tribz sept' in tres sept' dare possit, et assignare priori et conventui de Wartre trend' &c. Ro. 43.

"On the 17th of Nov., A.D. 1372, the Chapter of York granted leave to William de Feriby, farmer of the farm of Bubwith, to give and assign to the Vicar of the Church one place out of his rectory, or mansion-house of the rectory, against the church, to be erected by the Vicar, and by him and his successors held for ever." (Lawton.)

From Burton's Monasticon we learn that the Abbey of Byland held lands in Bubwith. "John de Mowbray, Lord of the Isle of Axholme, in A.D. 1349. 22. Edward III. by the King's license gave one mediety of this rectory for the good of the soul of Joan his wife, buried before the great altar in this church."

"Pope Innocent VI. in the 3rd year of his pontificate, A.D. 1355, wrote to John Thoresby, Archbishop of York, to grant an annual pension of twenty marks to this Abbey out of his mediety, which was appropriated to the use of the monks, and a vicarage ordained therein, the Vicar to be presented by the Abbot, &c., and personally to reside in this parochial church and chapel of Willoughtoft (Willitoft,) who shall have the oblations, mortuaries, small tythes of feeding cattle, and of other things; two tofts in Bubwith, two oxgangs of land in Willoughtoft, with all other fruits, rents, and profits, belonging to the said mediety, except two oxgangs in Bubwith, and tythes of corn and hay, which shall belong to the monks, who shall find for the Vicar a mansion,

and he shall pay archidiaconal procurations, and shall find bread, wine, and lights. Dated A.D. 1365.”

“In Spaldington, in this parish, Peter Lord Mauley, held three carucates, and one oxgang and a half in fee, all which Russell Walter Bethell, and the heirs of John del Haym held of German le Hay, who held the same of the said Lord Mauley.”

The above extracts clearly set forth the antiquity of the *parish* of Bubwith. From equally authentic sources we are enabled to derive information relative to the *church*.

This Church was a Rectory consisting of two medietyes, each of which had a vicarage ordained there in A.D. 1365. The one mediety belonged to the Dean and Chapter of York, being given to them by Guaism de Bubwith, temp. Hen. II., upon the appropriation thereof to their common a vicarage was settled, but where does not appear. Of this mediety, the Dean and Chapter are patrons. The other was by John De Mowbray, A.D. 1369, given to the Abbey of Byland, to which it was appropriated, and on the Dissolution, the patronage of this mediety came to the crown. The incumbents of Bubwith were Rectors until the vacancy caused by Wm. fil Alex de Skamerton, circa A.D. 1400; from that time they have been styled *Vicars*.

The Value of this church is thus given in Pope Nicholas's Taxation, A.D. 1292. Firma i' Ecclia Ebor. Bubwick £8. 0s. 0d. There is no mention of it in the Nonarum Inquisitiones, A.D. 1341. In the valor Ecclesiasticus, Temp. Hen. VIII., 1535, we find the following :

	£.	s.	d.
Bubwythe Medietas vicarie valor per annum	vij.	ij.	iiij.
Decima inde	—	xiiij.	iiij.
Bubwyth altare medietas vicarie valet clare perann.	viiij.	—	iiij.
Decima inde	—	xvj.	—

From “Lawton's *Collectio Rerum*”* we learn that though the Crown had the right of presentation to one mediety, that

* This work we desire cordially to recommend to all persons interested in the history of the Church in the diocese of York and Ripon.

right was but seldom exercised. It presented Robert Blakey, in A.D. 1689. In 1713, Robert Taylor was Vicar of one mediety, and curate of the other. In A.D. 1729, John Burton was collated by the Dean and chapter, George Ion by the same, and John Wilkinson by the same. In the Parliamentary Survey,*

* THE COMMONWEALTH SURVEYS OF THE CHURCH LANDS.—“The surveys of the possessions of bishops, deans, and chapters, and other benefices, were made in pursuance of various ordinances of Parliament during the Commonwealth, by surveyors appointed for that purpose, acting on oath, under instructions given to them, as may be seen in Scobell’s Acts and Ordinances, A.D. 1649, p. 19, &c. The original surveys were returned to a registrar appointed by the ordinances, and duplicates or transcripts of them were transmitted to the trustees or commissioners nominated for the sale of the possessions, who held their meetings in a house in Broad-street, in the city, where these documents remained until after the Restoration. On the 6th of August, 1660, the House of Commons having received information ‘that William Ayloff and — Ayloff, had come into the public-office in Broad-street, where the records, books, and surveys relating to the bishops’ and deans’ and chapters’ lands were kept for his Majesty’s service and the public, putting the officers out of possession, sealing up the doors, breaking open the locks of several rooms where the records were, and possessing themselves of the key of the door belonging to the treasury, and daily ransacking among them, to the great prejudice of thousands concerned therein, and by transferring and misplacing thereof, a perfect account to his Majesty and to this house, touching the same, will be disabled. It was ordered that the said William Ayloff and — Ayloff, should forthwith return back all books, writings, and evidences found by them in the public office, relating to the sale of bishops’ and deans’ and chapters’ lands, in Broad-street, with the office itself, to the hands and custody of the officers who formerly had the same in charge; and that the sergeant-at-arms attending this house do see the same be done accordingly.’—Commons’ Journal, vol. 8, p. 112. It was also ordered, 13th May, 1662, “That Mr. Michael Mallett and Mr. William Ayloff do deliver all such surveys and other records and writings concerning the archbishopricks, bishopricks, and deans and chapters, which are in their hands, unto the most Reverend Father in God the Lord Archbishop of Canterbury, who is desired to take care for the preservation thereof, and to dispose of the same to the respective bishops, deans, and chapters who are therein concerned, if he shall think fit.’.....In consequence of this order those valuable records were delivered to Archbishop Juxon, and were deposited in this library. They are numbered in the preceding catalogue 902, 922. Some of them were afterwards sent by his grace to the bishops and deans and chapters to which they belonged, in pursuance of the said order, so that the collection in Lambeth library is not perfect and complete. What remains are bound up in twenty-one large folio volumes, in alphabetical order, of the different dioceses or counties to which they relate. A minute index to the whole in one folio volume, exhibits the name of every place surveyed. Mr. Topham has stated that the returns preserved are not the original papers signed by the surveyors, but are transcripts made at the time, and are probably the duplicates which were directed by the ordinance of Parliament to be sent to the trustees for sale of the possessions. There are exceptions to this statement; the original signatures and seals of the surveyors or commissioners being affixed to some of these rolls and papers. And they are all, by a decree of the Court of Exchequer, admitted in evidence as original records.....Besides the above, there are surveys of the possessions of the see of Canterbury and of peculiars belonging to it, kept separate from the possessions of the other sees, deans, and chapters, &c., with indexes in alphabetical order, which are bound in three volumes. Of these, the second contains original surveys as far as folio lxxiii. From thence to the end are copies, of which there are in this library no originals; with some few of those of which the originals here remain. The third volume contains only copies or duplicates of the surveys.”—*From the Catalogue of the Lambeth MSS.*

vol. xvii., p. 367, and vol. xviii. pp. 111-126, it is stated, "Vicarage worth £13. 6s. 8d. Spaldington and Willitof to be united and made a parish, and Willitof to be the parish church." In a late Parliamentary return it is valued at £112. 17s. 11d.

In the *NOTITIA PAROCHIALIS*, A.D. 1708, it is recorded that "Eight towns and hamlets, all impropriated, except Gunby, pays no tithes, only pays 5s. 6d. per annum to the Vicar of Bubwith, in lieu of all tithes. The vicarage is endowed with Easter dues and all small tithes, and half the wool and lamb, and an augmentation of £10 per annum from the Dean and Chapter, to whom half of the impropriated tithes belong. All the impropiators receive the tithes alternately. Bubwith is a mediety." Signed, "Timothy Smith, Vic." No. 1041.

The parish of Bubwith consists of the following townships or hamlets:—Brighton including Gunby, Foggathorpe, Gribthorpe, Willitof, Harlthorpe, and Spaldington. Gunby was given by William the Conqueror to his standard-bearer, Gilbert Tison, it afterwards gave surname to the family from it called De Guneby, which resided here for many generations. The old mansion house was taken about half a century ago. At Foggathorpe, called in Domesday, Fulcarthorpe, was the residence of the Akroyd's, which was moated on three sides. It is now destroyed. This was also one of the manors given by the Conqueror to Gilbert Tison. Willitof Hall, formerly the dwelling place of the ancient family of Vavasour, in the reign of Charles I., is now a farm-house. At Spaldington also was a mansion of the Vavasour family.

The Church of Bubwith* dedicated to All Saints, is a discharged Vicarage, in the Wapentake of Harthill, and in the Archdeaconry of the East Riding of the County of York. The parish contains 10,460 acres. The population in 1841 consisted of 1352, viz.:—

* Bubwith is 6 miles N. by W. from Howden.

Bubwith	519
Brighton and Gunby	210
Foggathorpe.....	96
Gribthorpe	61
Willitoft	53
Harlthorpe	100
Spaldington	313

1352

In Bubwith was born Nicholas de Bubwith Bishop of Bath and Wells, one of the English Prelates that attended the Council of Constance, when John Huss and Jerome of Prague, were condemned to the flames, A.D. 1415. The poor of the parish have 6 acres of land left by James Turner, A.D. 1714, out of the rent of which ten shillings is paid for a sermon on Low Sunday. The poor of Bubwith township have 11 acres, left by one of the Hotham family, and an annuity of 3s. 4d. from Wood's Charity.

The CHARITIES connected with the Parish of Bubwith, are the following :—

James Turner's Charity, in A.D. 1714. Six acres of land, left at the time of the Report, for £8. 8s. per annum, which rent (with the exception of 10s. 6d. to the minister for a sermon on Low Sunday,) is distributed on S. Thomas' day among poor widows, and other industrious poor of the whole parish. —

Hotham's Charity Land. Eleven acres. The rents are distributed at Christmas and Whitsuntide, amongst widows and other poor of the township, in sums of 1s. to 10s. at their discretion, —

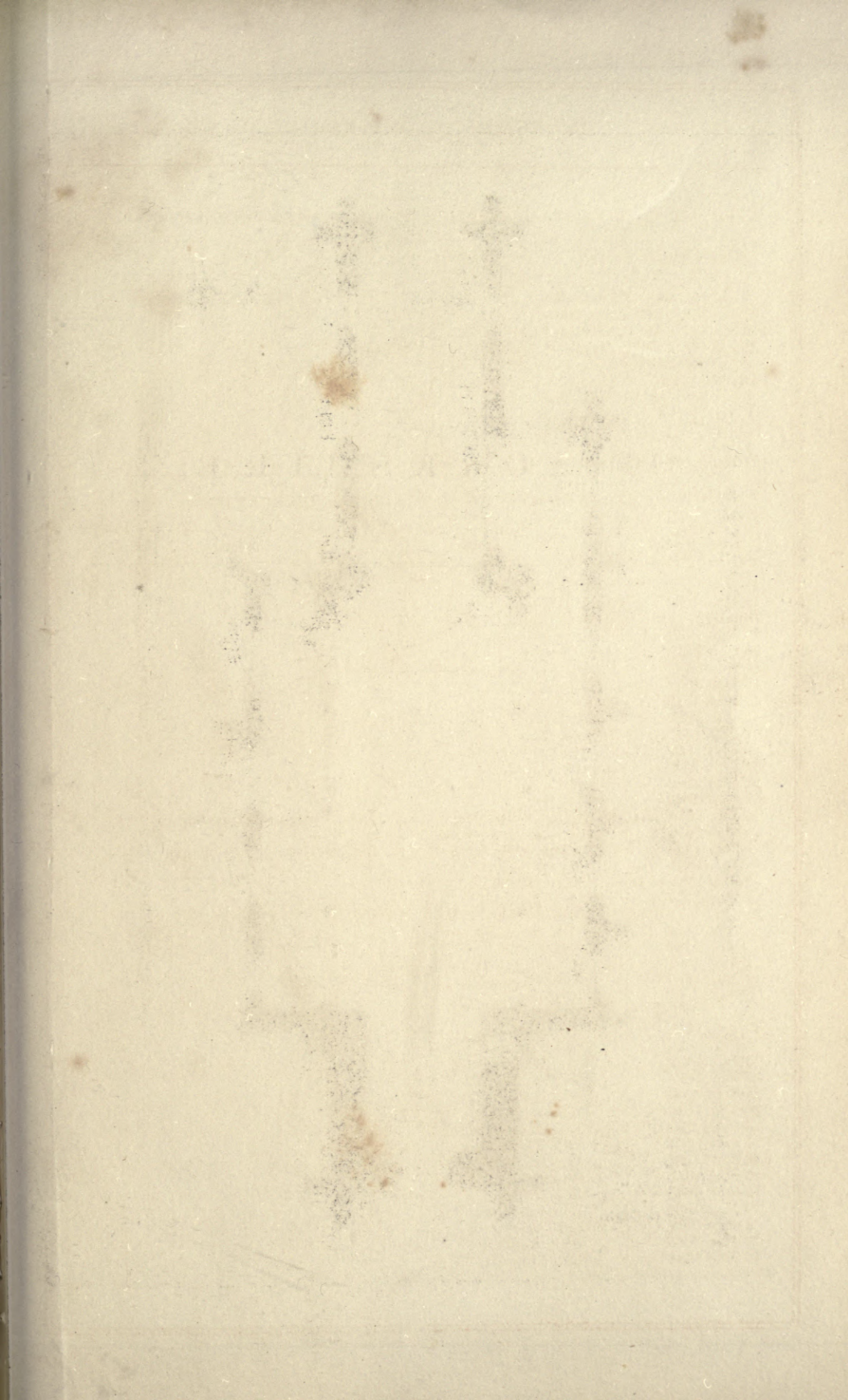
Wood's Dole. This was by will dated in A.D. 1568. Rent charge of £10 per annum, distributed in various proportions amongst the poor of 44 neighbouring parishes and townships. The sum to this parish is 3s. 4d. per annum. *Lost Charity*. 6s. 8d. per annum to the poor. No account of the receipt of the money since 1754.

RECTORS AND VICARS OF BUBWITH IN COM EBOR FROM TORRE'S M.S.

<i>Temp. Instit.</i>	<i>Rectores.</i>	<i>Patronii.</i>	<i>Vac per</i>
3 Ids Ap. 1282	Jac de Moun.	Dno Agnes de Vesey	
16 Kal Mar. 1287	Jno. Bassel.		
6 Kal Ap. 1310	Adam de Osgoteby.		
6 Kal Oct. 1310	Richard de Osgodby.		
2 Kal Feb. 1316	Rich. de Osgotby.		
Kal Oct. 1322.	Thomas de Sunnebrey.		
7 Ids Nov. 1322	Rich. de Bretteby.		
6 Aug. 1328	Nich. de Welleburn.		
7 Feb 1340	Jno. Noble.		
3 July 1364	Wm. de Wyrkesworthe.		
27 Mar. 1367	Wm. fil Alex. de Skamerton.		

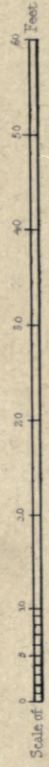
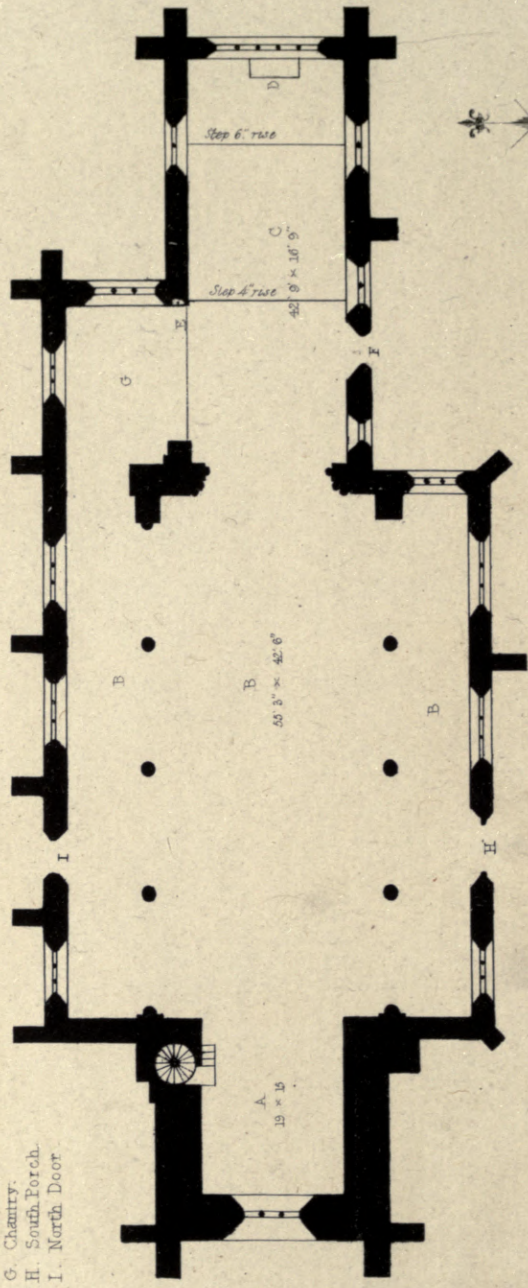
A CLOSE CATALOGUE OF THE VICARS OF BUBWITH.

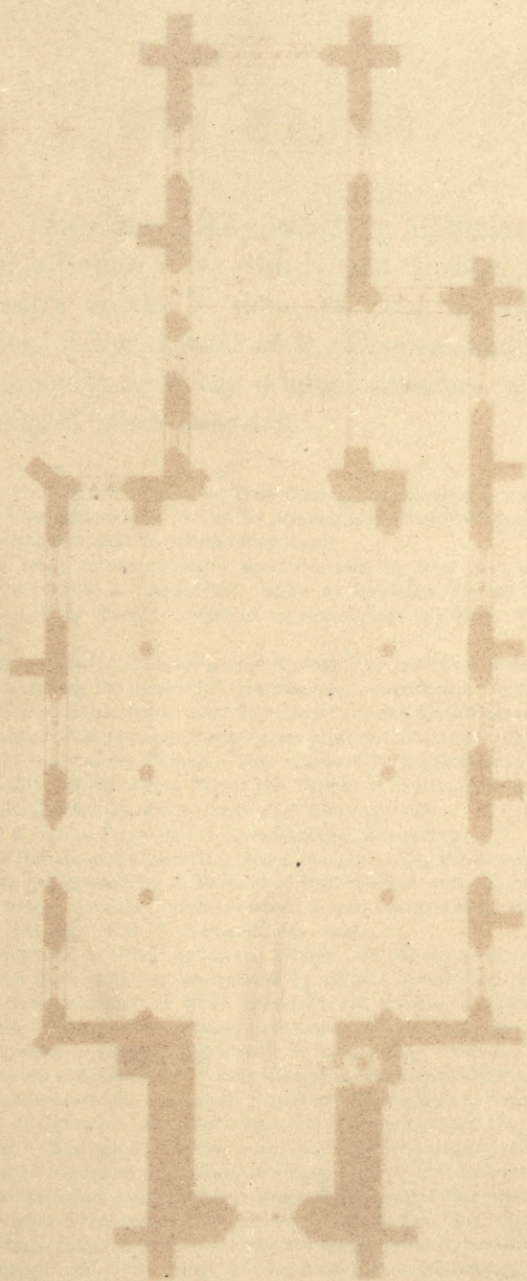
<i>Temp. Instit.</i>	<i>Vicars.</i>	<i>Patronii.</i>	<i>Vac per</i>
7 Mar. 1422	Robt. Thormotby.		
Ult. Maij. 1440	Rich. Marton.		
15 Nov. 1466	William Croft.		
26 Oct. 1486	Rich. Appleton.		
17 Oct. 1506	Robt. Holtby.		
13 Maij 1515	Thomas Taillour.		
15 Mar. 1517	Jno. Browne.		
1520	Tho. Jefferson.		
4 Nov. 1521	Jno. Shacklock.		
7 Sept. 1537	Thomas Dixon.		
9 Sept. 1573	Thomas Caldbeck.		
21 June 1586	Robt. Maynard, clk.		
22 June 1620	William Purret.		
Jan. 1343	Jno. Bayles.		
Maij 1358	dno John Staynegate.	Dec. & cap. Ebor.	
4 July 1359	Hen. de Birkenescagh.		
Feb. 1364	Adam de Esington.		
8 Feb. 1365	Steven de Bubwith.		
8 Mar. 1374	Adam de Laxton.		
Nov. 1398	Wm. Paulyne.		
Mar. 1390	Wm. Burton.		Resig.
1 Aug. 1391	Tho. Hesyle.		
12 Mar. 1408	Jno. Wall.		
	Robt, fil Ric de Hemyngburgh.		
	John Langetoft.		
	Wm. Rikall.		
	Wm. Walton.		
19 Feb. 1437	Robert Broune.		
1 Oct. 1442	Jno. Spencer.		
3 Jan. 1452	Jno. Walker.		
7 Feb. 1487	Wm. Kexby		
24 Sept. 1499	Rich. Savage.		
26 Aug. 1526	Rich. Hawelyffe.		
4 Junij 1558	Jno. Clowdersdale.		
7 July 1573	Wm. Parret, clk.		
28 Nov. 1586	Jno. Lambe.		
20 Maij 1617	Wm. Squire.		
10 Mar. 1646	Robt. Brooke.		
23 Mar. 1660	Rowland Greenwood.		
2 July 1663	J. Dyson.		
22 Mar. 1665	Rich. Basset.		
19 Maij 1688	Gaill. Calvert.		

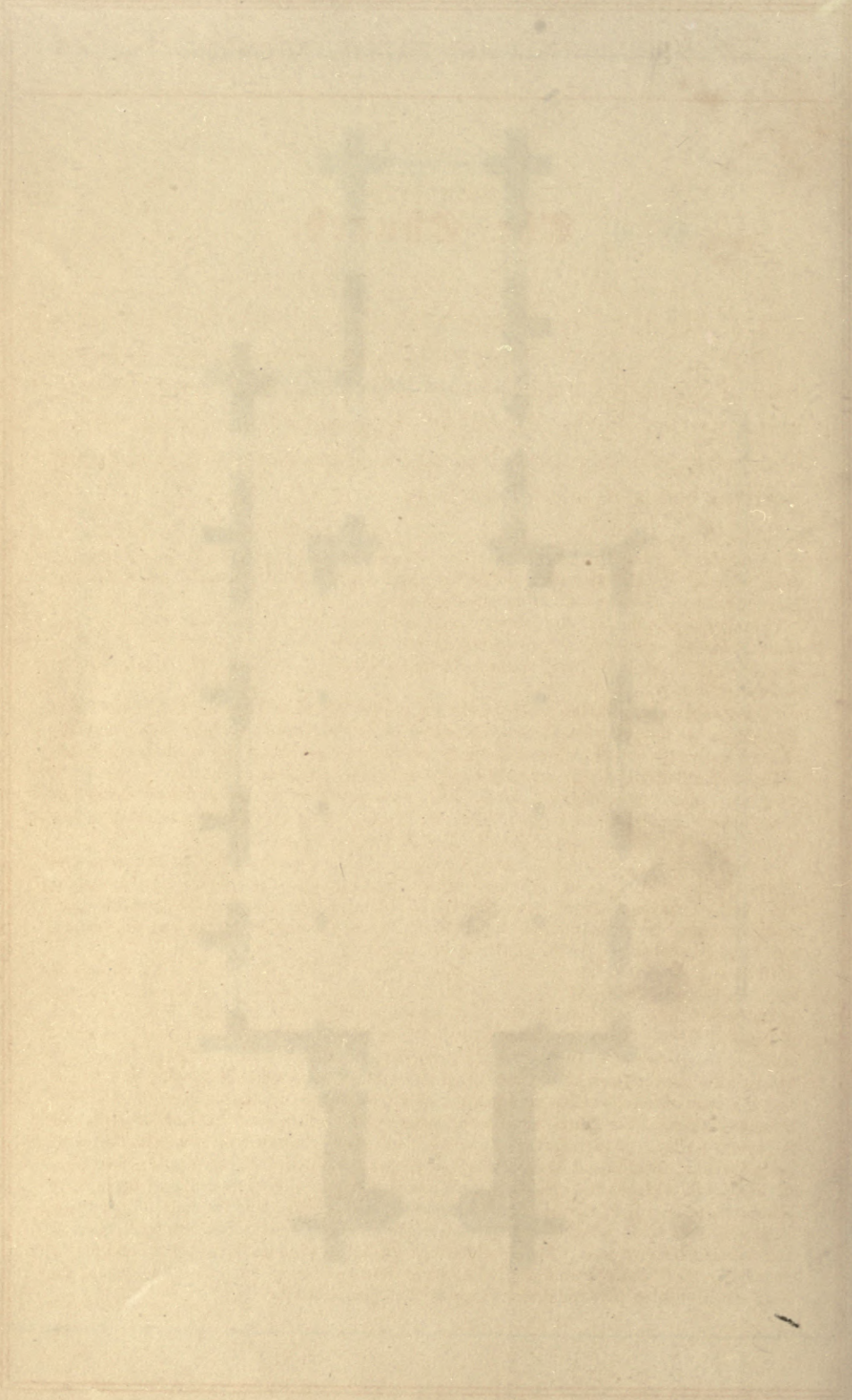


GROUND PLAN OF BEUBWYTH CHURCH.

- A. Tower
- B. Nave & Aisles
- C. Chancel
- D. Altar
- E. Piscina
- F. Chancel Door
- G. Chantry
- H. South Porch
- I. North Door







The Church.

Church of All Saints, Bubwith. This Church is dedicated* to All Saints, and consists of a Tower, Nave with N. and S. aisles, and Chancel with a Chantry on the N. side. Of these the Chancel Arch, and a portion of the S. wall of the Chancel, and Nave arches and piers, probably form the original structure, the remaining portions being of much later date.

* ANCIENT FORM OF DEDICATION.—“The following particulars are extracted and condensed from Martene’s invaluable work : and as his account is not easily accessible, and somewhat long, it has been thought well to subjoin them here.

Churches were often, in the primitive ages, dedicated by more than one Bishop. Constantine having completed a magnificent church at Jerusalem, invited the Prelates, then assembled in Council at Tyre, to assist in its consecration.—EUSEB. *Vit. Const.* iv, 43. SOZOMEN. i, 46.

Constantius his son, having finished a church erected by his father at Antioch, Eusebius of Nicomedia, the intruding Patriarch of Constantinople, summoned a Council under pretence of consecrating the church, however much in reality to decide against the Catholick Doctrine of Consubstantiality. Ninety-seven Bishops were present.—SOZOMEN. iii, 5.

So it was also in the Western Church. This is proved by the Preface to the 4th Council of Arles, holden in 524 : which begins, When the Priests of the LORD had assembled in the Will of GOD to the Dedication of the church of S. Mary at Arles.

In the time of S. Louis, Pope Pascal I. consecrated the church of S. Vincent, with the Sacred College of Bishops and Cardinals. About the year 1015, the Crypt of the monastery of S. Michael was consecrated by S. Bernard of Hildersheim, and two other Bishops ; and three years afterwards, the church being finished, it was consecrated by the same S. Bernard with three other Bishops. *Viti. S. Bernardi.* cap. xxxix, xl.

All these Bishops took an actual part in the service. In the consecration of the church of Mans, in 1120, the High Altar was consecrated by Gilbert, Archbishop of Mans : S. Julians by Galfred of Rouen : Hildebert of Mans, consecrated S. Mary’s ; Reginald of Angiers, that of the Holy Cross. There is a fine passage to the same point in Sugerius’s book on the Dedication of the church of S. Denis : “Right early in the morning,” saith he, “Archbishops and Bishops, Archdeacons and Abbats, and other venerable persons, who had lived of their proper expense, bore themselves right bishopfully ; and took their places on the platform raised for the consecration of the water, and placed between the sepulchres of the Holy Martyrs and S. Saviour’s Altar. Then might ye have seen, and they who stood by saw, and that with great devotion, such a band of so venerable Bishops, arrayed in their white robes, sparkling in their pontifical robes and precious orreys, grasp their Pastoral Staves, call on God in Holy Exorcism, pace around the consecrated enclosure, and perform the Nuptials of the Great King with such care, that it seemed as though the ceremony were performed by a chorus of angels, not a band of men. The crowd, in overwhelming magnitude, rolled around to the door : and while the aforesaid Episcopal band were sprinkling the walls with hyssop, the King and his nobles drive them back, repress them, guard the portals.”

Exterior.

The Tower. The Tower at the West end is of two stories square, supported with four buttresses of three stages which die away in the wall under the cornice and placed at the West end, two at right angles at each corner. The basement moulding and sets off of the buttresses are of bold design and execution, and characteristic of the style to which the architecture of the Tower belongs. In the lower story is a West window, perpendicular of three lights, cinque-foiled, the subsidiary ones tre-foiled; with exterior label. The upper story which is separated from the

Yet the principal actor on the occasion was the Bishop of the Diocese. The thirty-sixth Canon of the second Council of Arles decrees, If a Bishop be minded to build a church in another Diocese, let its dedication be reserved for the Diocesan. S. Columbanus, being only a Priest, dedicated the church of S. Aurelia. WALFRID. STRABO. *Vita. S. Gallo*, cap. vi.

The preceding night was spent either in the church, or in neighbouring churches in a solemn Vigil. S. Ambrose testifies that this was done on occasions of the Dedication of the Ambrosian church. *Epist. 22, ad Marcellina*. So S. Gregory of Mans, in his Dedication of the church of S. Julian, removed the relics of that Saint into the church of S. Martin, and there kept Vigil. *De Glor. Mart. ii. 34*.

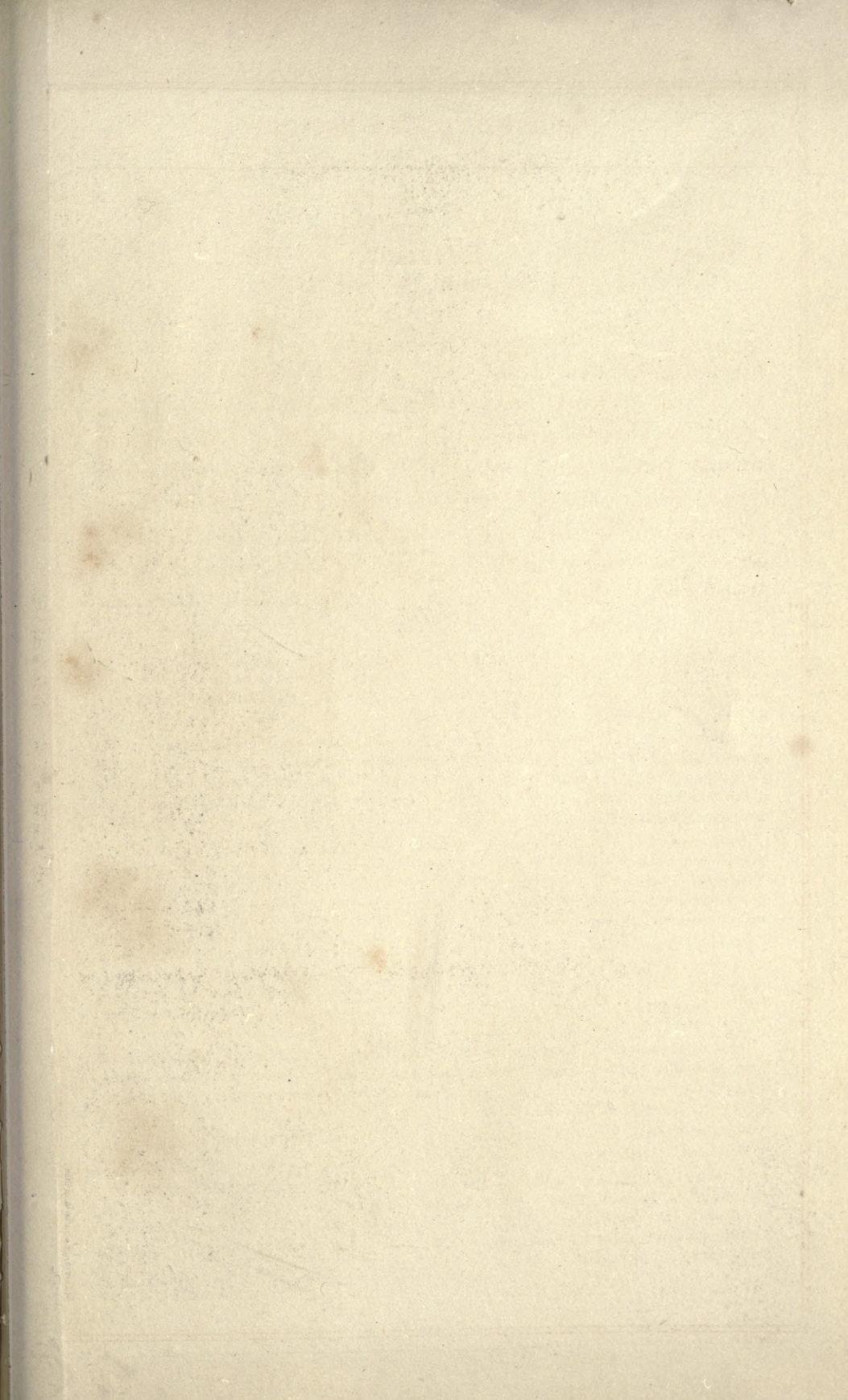
Relics were considered indispensably necessary: so S. Paulinus (*Epist. xxxii, ad Sever.*) This church was dedicated in the name of CHRIST, the SAINT of Saints, the MARTYR of Martyrs, the LORD of Lords, and was honoured with the relics of the Blessed Apostles. See also the beautiful epistle of S. Ambrose, translated in *the church of the Fathers*. The phrase was, *Consecrare ecclesiam de reliquiis Beati n.*

Yet some churches were consecrated without relics. The second Nicene Council, decreed that in this case they should be supplied. Those portions of the Consecrated Elements were placed with these: to which perhaps that expression of S. Chrysostom is to be referred—What is the Altar by Nature but a stone? But it is made holy, when it hath once received the Body of Christ.

These relics occupied different positions. In the Church of S. Benedict, consecrated by Pope Alexander II., there were relics in the Chapel-apse of S. John, in the bases of the Piers, in the four angles of the bell tower, in the cross on the Western gable, in the cross of the tower. *Chron. Cass. iii, 30*.

Ashes were sprinkled on the floor, and the Bishop with his Pastoral Staff wrote on them the Alphabet, sometimes in Latin alone, sometimes in Greek also.

The whole ceremony concluded with the endowment of the church: or, as it was termed, presenting its dowry.—From "*Durandus on the Symbolism of Churches and Church Ornaments*, edited by the Rev. J. M. Neale and the Rev. B. Webb, (Rivingtons, London). A work which we cannot too highly recommend to all who take an interest in Ecclesiastical Architecture and Antiquities.

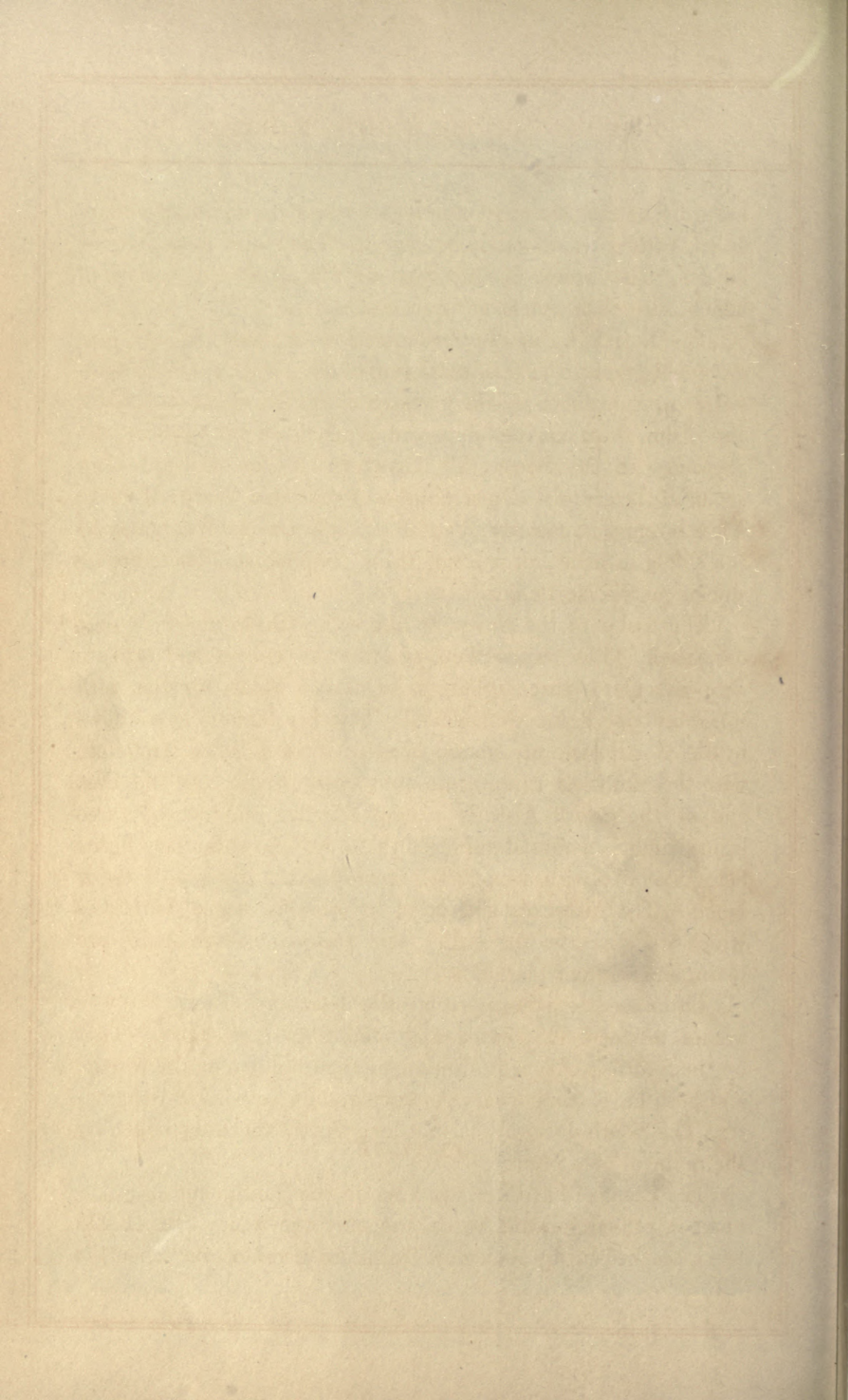




W. Brown, del. C. M. Lewis, sculp. lith.

EUSWICE CHURCH.

Arch. H. M. G. L. P. 1870. No. 100.



lower by a string course, contains four two light windows cinquefoiled, with a quatrefoil in the head. These also have exterior labels. The Tower is embattled of five, from the corner of which rise small crocketed pinnacles.

The Nave is lighted by four clerestory windows on The Nave. either side, square headed, consisting of three lights each, cinquefoiled, without labels. The parapets of the Nave are embattled, and from them spring crocketed pinnacles—the faces of the pinnacles on the South side have shields with the following armorial bearings:—On a chief two mullets; barry of four; a fess lozengy; quarterly, over all a bend. On the West buttress is a shield of arms, on a bend, three cinquefoils. There are no shields on the North side.

The Aisles of the Nave are lighted by three win- Aisles: dows each. Those on the South and the West one on the North are Perpendicular of three lights square headed, which, together with the subsidiary lights are trefoiled. The two remaining windows in the North Aisle are square headed of three lights, trefoiled, with the mullions running up into ogee heads. At the East end of the South Aisle is a perpendicular window of three lights, under an equilateral arch, the lower and subsidiary lights being trefoiled with a quatrefoil in the head. It has no exterior label. The Aisles are supported by massive staged buttresses which die away in the wall. The parapets of the Aisles are plain, and without pinnacles.

Little need be said respecting the doorways. Their Door ways. arches are acutely pointed and mouldings continuous. That on the South is of larger dimensions than the one on the North; and both have doors of very common and unecclesiastical character. The South doorway has not long since been thrown open by the removal of a porch.

The Chancel has three windows on the South, but The Chancel. none at present on the North, the only one which ever existed being blocked up by that most barbarous erection, (the school) to

be noticed hereafter. The narrow one light window, West of the Priest's door, is probably the most ancient in the Church, and erected at a time nearly coeval with the Chancel Arch, to be described in due course. This window is Early English. The two, West of the said door are probably insertions. The East window of the Chancel deserves attention. It is perpendicular of five lights under a drop arch, the mullions of the central light intersecting: the lower lights cinquefoiled, the upper trefoiled, with a quatrefoil in the head. The Chancel is supported by buttresses of two stages, each dying in the wall, and at its Eastern extremity are square set. The parapet is plain, and the Eastern gable surmounted with a portion of a Cross.

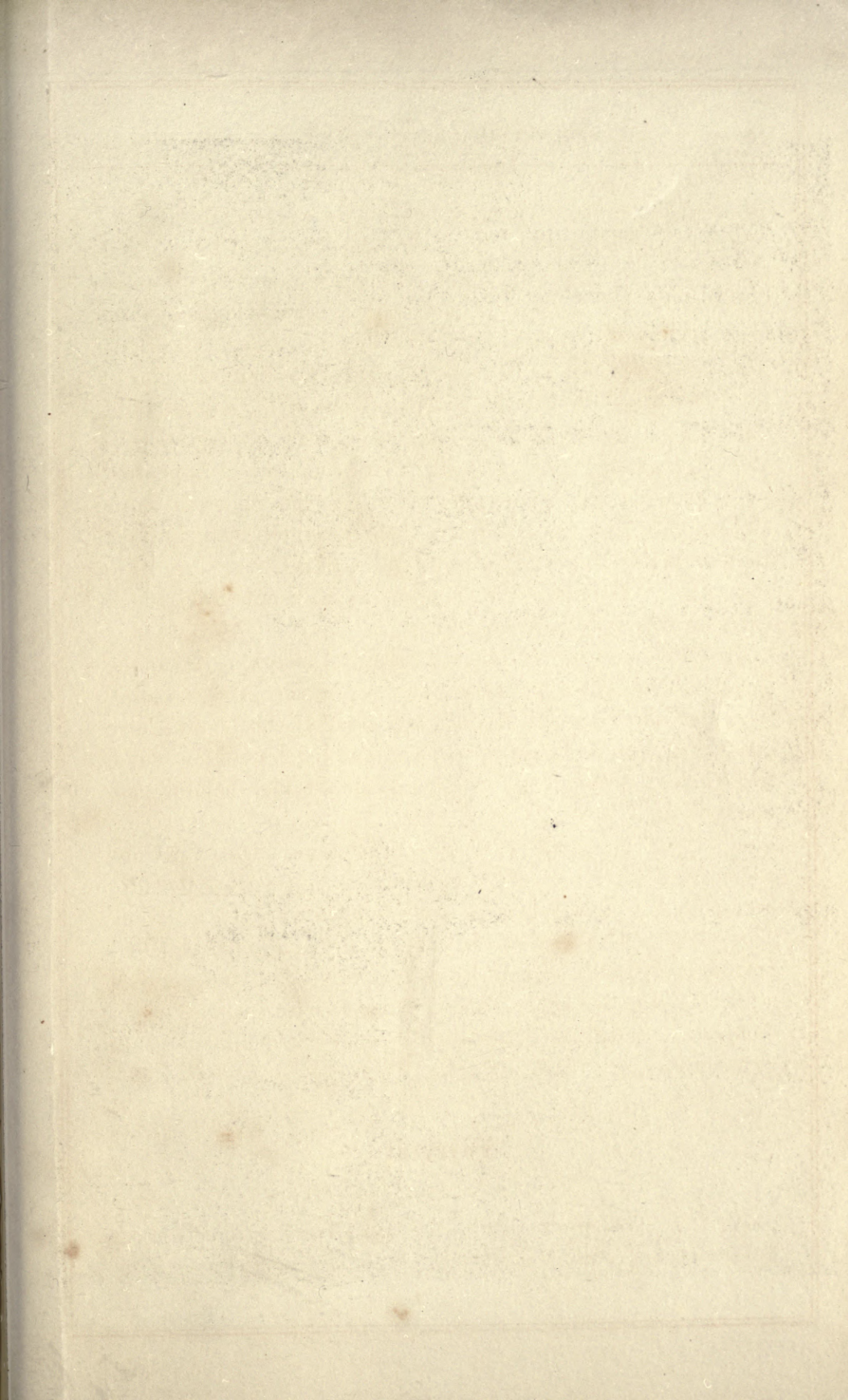
Priests' Door. There is a Priests' Door on the South side, which leads by steps into the Chancel.

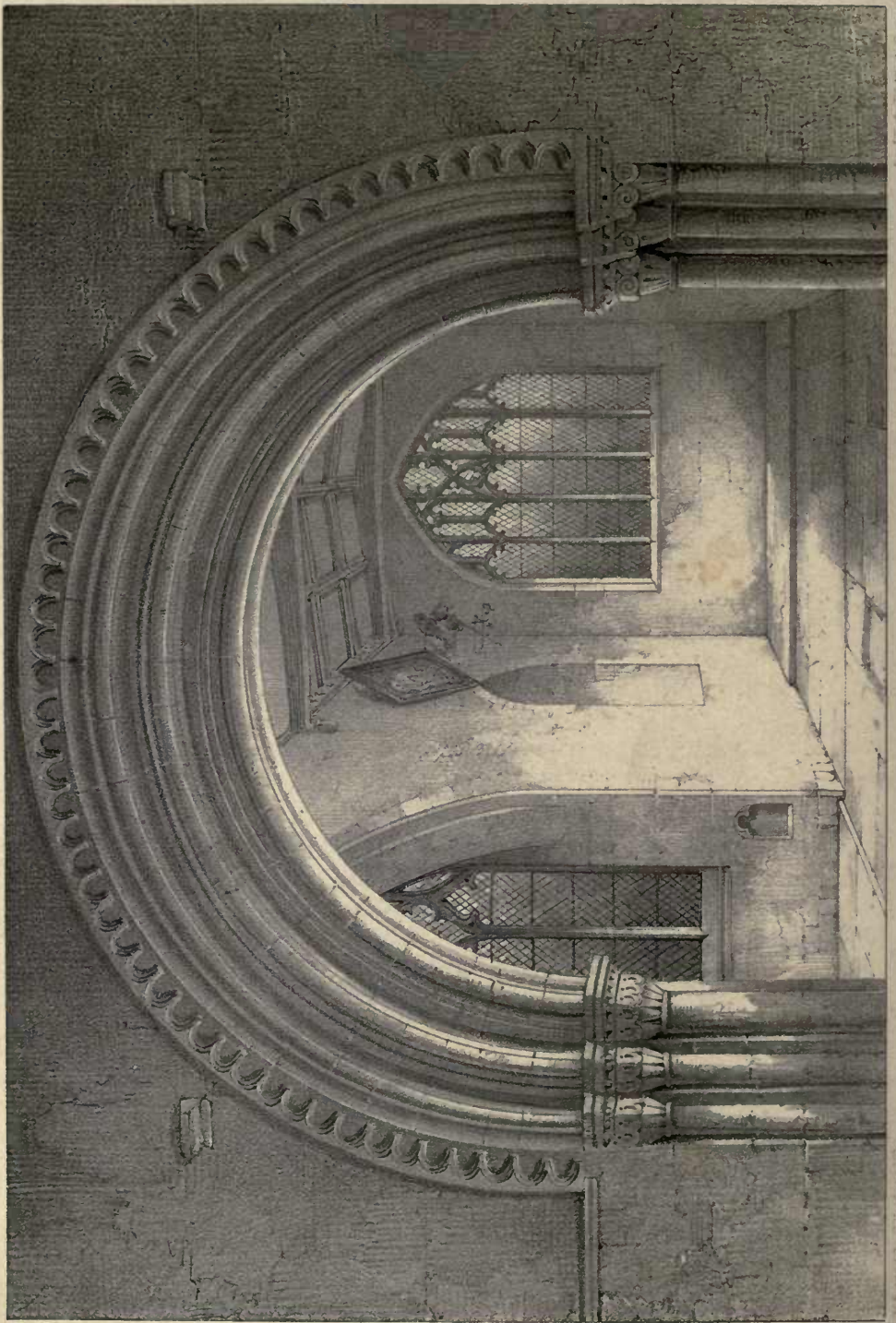
It is not possible to pass on without remarking upon the gross violation of architectural propriety in the brick building erected on the North side of the Chancel for a School. We hope ere long to hear of its entire removal, and the restoration of the two windows, which now, in consequence of that building are blocked up.

Roofs. The Roofs of the Nave, Aisles, and Chancel are low and covered with lead. That of the Nave has, in all probability been of higher pitch, before the present clerestory was carried up. That the clerestory has been an addition to the original structure may be fairly gathered, both from the difference of style between it and the piers and arches below, and also from the wall which diminishes at the very point where such an addition would commence.

Interior.

Chancel. The proportions of the Chancel are extremely good, but the general effect is much injured by the modern screen work

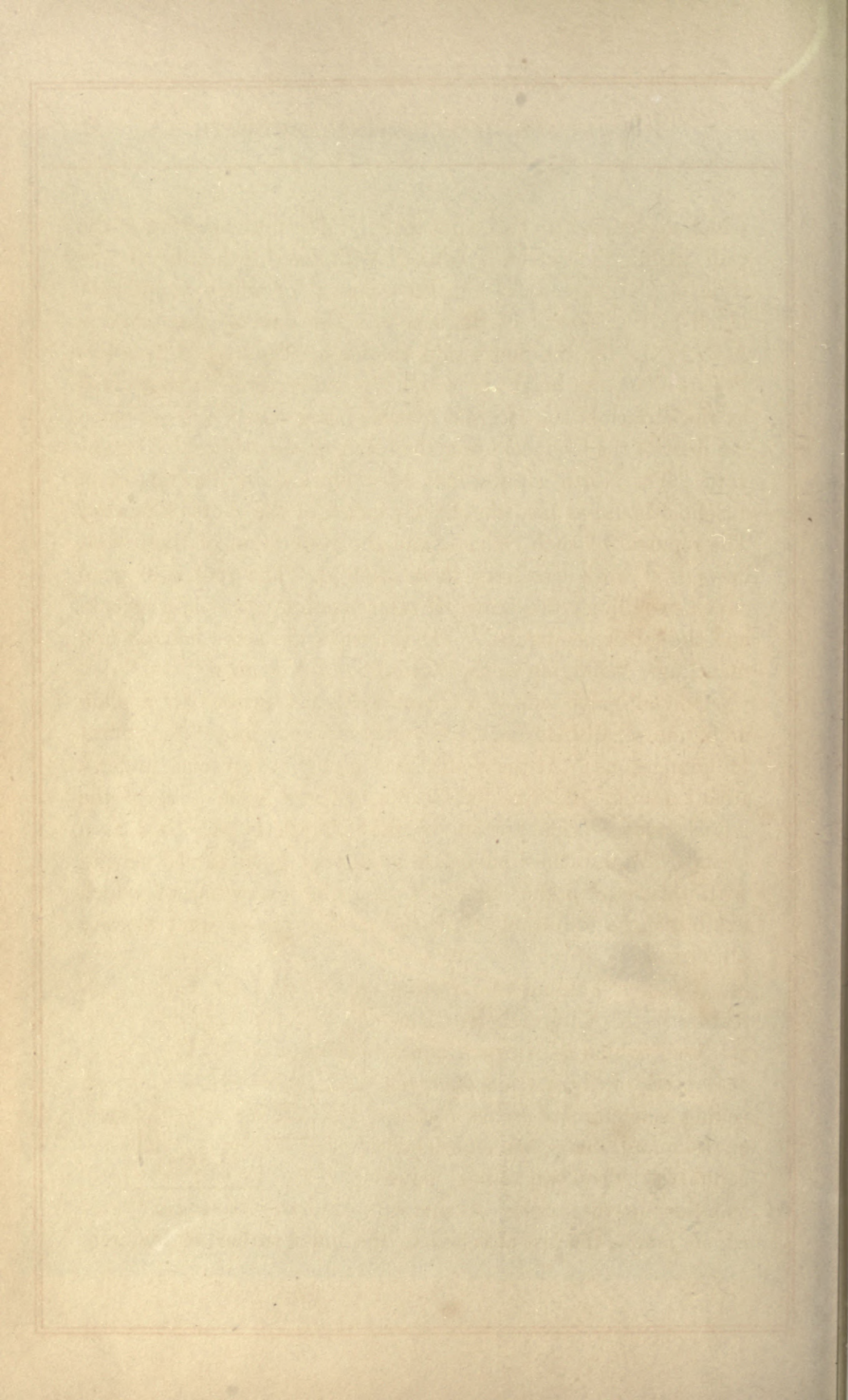




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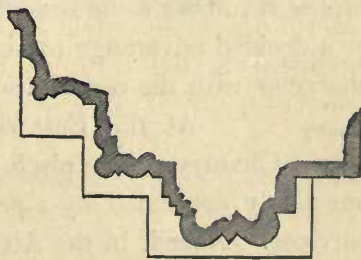
Chicago, Ill., 1888



which divides it into two equal parts. The lower portion of the wall within the screen is covered with wood panelling in the style of Carpenter's Gothic, the removal of which would add much to the beauty of the whole. The date of this work is A.D. 1781. On the South side, the Chancel is entered by a low Priests' door, the height of which has evidently been contracted by the surface of the external ground being raised, so as to make the floor of the Chancel lower than that of the adjacent Churchyard. The North window has been blocked by the erection of a School-house as also the East window of the North Chantry. The removal of such School, and the restoration of these windows is a work earnestly to be desired. The roof is of good oaken panelling; the principal beams resting upon plain corbels, and the cornice embattled. On the walls are some helmets and mantlings, belonging to the Vavasours of Melbourn.

On the North side is a Chantry Chapel entered by a plain arch, and separated from the Chancel by a parclose of very humble pretensions. At the South East corner is a piscina under a trefoiled arch, 1ft. 8in. by 1ft. 6in. There is no trace of the Altar Stone. This portion of the Church is now used as a Vestry. Within the Chancel is some very good carved pewing with this inscription, 1621, H. A., the execution of which exhibits in no favourable light the meagre screen work already alluded to.

Chancel Arch. The most interesting feature in this Church is its Chancel Arch, which is Norman work. It consists of three concentric receding semicircular arches resting on as many shafts, with enriched capitals. The two outer pairs standing in the angles of square edged jambs, the last attached to the inner surface of the arch.



Base of Chancel Arch.

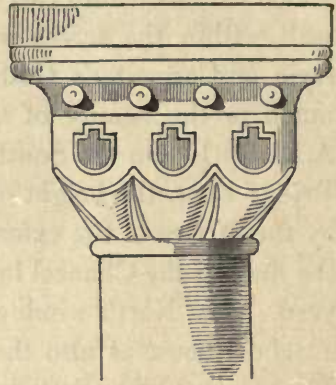
The capitals are of different designs, but in each case the under side of the abacus is enriched with the pellet moulding. The arch is composed of a series of roll-mouldings, and is finished with an arcade.

The beauty of this portion of the Church has been, until lately much concealed from view, by the pulpit and reading pew being placed under it, and some of the ornamental work on the South side had been

cut away in order to make room for the former. We are happy to find that these eye-sores are now removed, and placed at the North West corner of the Chancel Arch, thereby opening out the whole length of the Church, and permitting the minister to be seen and heard when officiating at the Communion Table.

Nave. The Nave is separated from the Aisles by four pointed arches resting upon round piers, with the exception of the West pair, which are octagonal. These are probably Early English, and as such form part of the original building. The ceiling or roof of the Nave and Aisles is plaster and modern. The removal of this, and the opening out the old roof which is supposed to bear some resemblance to that of the Chancel would be a decided advantage to the Church. At present it is out of character with the rest of the edifice.

Chantry. At the East end of the South Aisle there has been a Chantry. The piscina which is very small still remains, but partly concealed by a pew. There is no trace of altar or parclose. Near it in the Aisle is a flat stone, with a cross flory, and an inscription sculptured upon it. This is so far concealed by a pew as to render it a difficult matter to decipher it.



Capital of Chancel Arch.

The Tower has been at some period open to the Church by a lofty arch, which now appears in the Tower, but which is lost to view in the Nave.

Nothing can be more shameful than the adoption Font. of an apothecary's mortar for a font, which is attached to a pillar supporting the West gallery. Bad as this is, it is rendered worse by the fact that the base of the original font now serves the purpose of supporting a sundial in the Churchyard, and the basin is in the possession of an antiquarian not far distant. The probable recovery of these to their proper place and use, is a subject which we cannot but rejoice to mention.

There are but very few remnants of Stained Glass. Stained Glass. These are to be found in the windows of the North Aisle, as also the East window of the Chancel. Allen, in his "History of Yorkshire," says, "In one of the windows of the Nave are the ancient arms of Roos: gules, three water-bougets argent."

There were formerly five Bells, now there are Bells. only three.

This Church was augmented in A.D. 1760, General
Remarks. with £200 (first Mediety,) and in A.D. 1792, with £200, (second Mediety) both by lot.—A mortgage under Gilbert's Act of £300, ceased in A.D. 1836.—Inclosure Acts were passed 2nd and 3rd Wm. IV.—On March 11, 1790, a faculty was obtained for repewing the Church.—On May 5th, 1798, confirmation of allotment of pews. The Register Book commence A.D. 1623.

The proportions of the Church are as follows:—

Tower, 16ft. by 16ft.

Nave, 57ft. 10in. by 25ft. 6in.

North and South Aisles of Nave, each 57ft. 10in. by 8ft. 2in.

Chancel, 44ft. by 16ft. 3in.

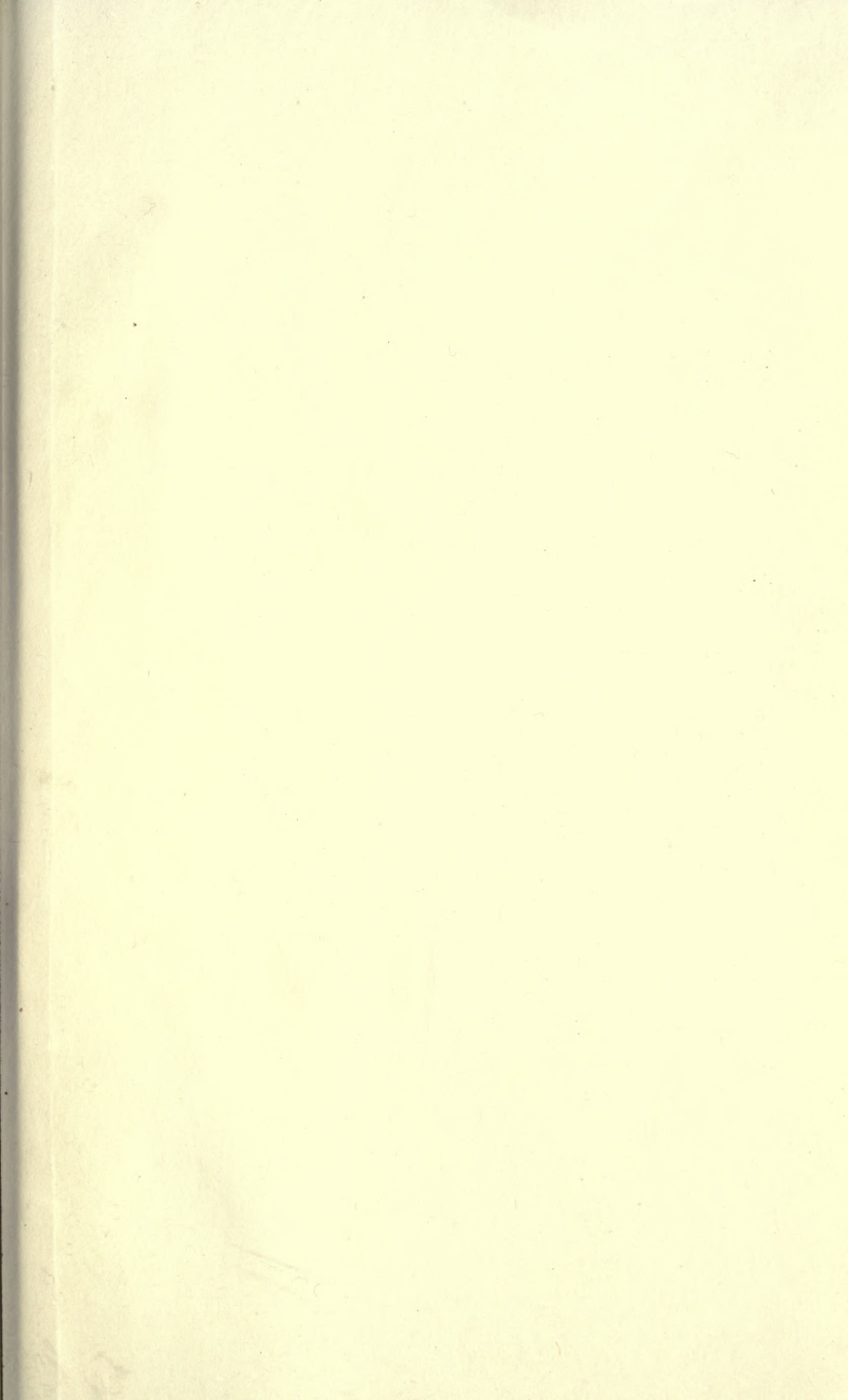
North Chantry, 17ft. by 11ft.

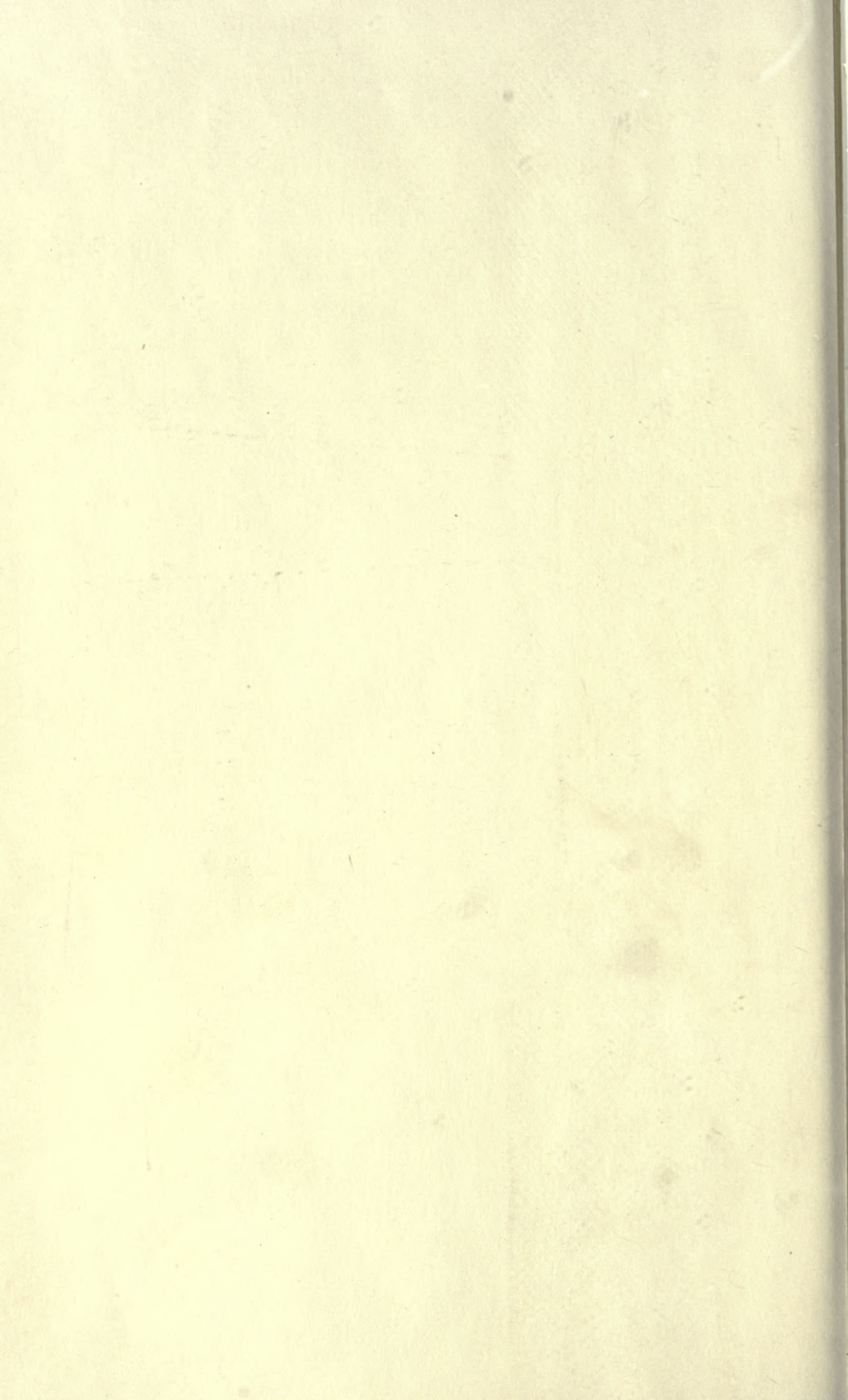
Total length of Church, 101ft. 10in.

Total breadth, 41ft. 10in.

These are all interior admeasurements.

Works containing references to Bubwith :—Torre's MS. (Peculiars) p. 999. Archbishop Sharp's MS. Vol. ii., pp. 17-25. Bawdwer's Domesday Book (Bubwid) p. 192. (Briston) p. 192. (Fulcartorp) pp. 77, 185, 191, 192. (Spellenton) p. 77. (Gripetorp) pp. 185, 192. Wilgetot, pp. 77, 85, 192. Burton's Monasticon, pp. 261, 331, 392. Wood's Bodleian, MSS. No. 5101.





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